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THE IRISH UNIVERSITY QUESTION.

JUDGING from the tenour of an article in yesterday's *Standard* the negotiations between the Government and the Irish Roman Catholic hierarchy, carried on through the medium of Mr. Isaac Butt, M.P., have come to a pause. The latter have the fault which Canning attributed to the Dutch in their commercial transactions,

Of giving too little
And asking too much.

The temptation to these ecclesiastics of grasping in any form a million or a million and a half out of the Irish Church surplus is no doubt very great. But they appear to believe, conscientiously we doubt not, that the means of education offered to the higher grade of Roman Catholic youths must be under the absolute control of their own clergy. This is the teaching of the Syllabus and the policy of the Vatican; this the secret of their invincible objection to the Queen's Colleges, or, as they are nicknamed, "the godless colleges." The Romish bishops therefore—for the present at least—stick to their demand for an endowment for their Catholic University, and the *Standard* laments the absence of "some definite assurance that the Roman Catholic authorities in Ireland are willing to approach the subject in the temper of practical statesmanship," and remarks "that the Papal prelates on the other side of St. George's Channel have it in their power to frustrate any negotiations, however praiseworthy the object with which they may be set on foot, and however persistent the attitude in which they may be urged." This, according to our Conservative contemporary, the Irish bishops are really now doing.

The actual position of the question is at present somewhat uncertain. What the Roman Catholic priesthood demand we know from their organs. They insist on "a cluster of colleges, endowed and degree-giving, residence in which and education under which shall place the Roman Catholic youth who can afford to devote themselves to study for a few years upon an equality with the students of Trinity College, Dublin." But it is to be borne in mind that the college they envy is no longer a Protestant or denominational institution in theory, but is quite open to Roman Catholics, who can and do use it without any fear that conscience will be violated. It does seem rather unreasonable, to say the least, that after other religious bodies in Ireland have been obliged to part with their endowments to satisfy the just claims of the Catholics; that after Trinity College has been thrown open in the interests of religious equality, and all connection between the State

and religious bodies in Ireland has been severed, prelates and priests who are exclusively under the dominion of the Pope and the Curia should now demand, as a matter of right, a large endowment from public funds for an institution in which denominational teaching is avowedly to be the cardinal feature.

But after all the chief consideration with Englishmen is not what the Irish Ultramontane prelates require, but what the Government are prepared to offer them. Apparently they would have been willing to draft a measure on the basis of the Intermediate Education Act of last session, appropriating another million or so for higher education in the shape of result fees and scholarships—a scheme which would probably have been so framed as to exclude from its operation all endowed institutions, such as Trinity College and the Queen's Colleges, and be thus mainly enjoyed by the students of the Roman Catholic University and the small diocesan colleges in various parts of Ireland which are under the absolute control of the hierarchy. It may be that the Irish Papal prelates have rejected this plan as unsuited to their objects, and that the Government have advanced a step further. This conclusion may be drawn from some remarks which appeared in the evidently-inspired article in the *Standard*. That paper asks with surprise why "the Irish Roman Catholics will not be satisfied with a University which is incorporated by Royal Charter, which has a staff of examiners appointed jointly by the State and the priesthood, and the successful pupils of which are rewarded by grants from the national purse"? Why not, indeed? Is it that the prelates aforesaid insist not only upon a Royal Charter and result fees, but also on a substantial endowment for their University? We presume that this is the real obstacle now, as it was when the Irish priesthood made shipwreck of Mr. Gladstone's well-intended measure. The *Standard*, while benevolently suggesting that the Irish bishops would have done wisely to have accepted "an instalment," of their demands, in the belief that the rest would in due time follow, somewhat despairingly hints that no solution has yet been found for this "difficult and delicate problem," and significantly adds that "as yet it would be entirely incorrect to suppose that there exists on the part of the Government any determination to essay the accomplishment of a task which has baffled the energies of more than one Administration." Whether these intrigues have not gone too far for the Government to draw back without serious damage to themselves is a matter they will themselves have to discuss. Perhaps, as the *Times* would seem to indicate, the last word has not been spoken on the subject.

Meanwhile, it is for the public to consider whether the negotiations that have been carried on are not *per se* a violation of the spirit of the settlement which followed the disestablishment of the Irish Church. Now that religious equality and disendowment are complete in Ireland, and are held to be questions that have been settled once for all, is it not unseemly and a violation of usage for a British Cabinet to be taking a course which pre-supposes that that settlement can be reopened? Has any Minister a moral right to be offering terms and compromises to a set of Ultramontane prelates who cannot claim as a matter of course to represent the Roman Catholic laity of Ireland; who have openly and persistently sought the destruction of the Queen's Colleges which were established by Act of Parliament; and who have set up a bogus University in Dublin to which the Roman Catholic

laity will not resort? This question seems to us to be one of grave importance. The lay address to which we referred last week is an obvious sham. It cannot be held to reflect the views of the Roman Catholic laity at large, for whom, as we have said, their prelates have provided a University which they decline to enter. Those bishops assume the right of speaking on behalf of all Irish Catholics, even on educational matters; and by eagerly recognising that claim by the advances they have made to the hierarchy, Lord Beaconsfield's Government are indirectly helping to rivet the chains of spiritual despotism around the limbs of the laity, and bartering away their freedom of thought and action, ostensibly to redress a grievance, but in reality to serve their own ignoble party objects.

THE LIBERAL FEDERATION AT LEEDS.

On Wednesday last the National Liberal Federation held its annual meeting in Leeds. A conference in the morning was followed by a great public gathering in the evening, when the Victoria Hall was crowded to its utmost capacity. The conference was composed of about 200 delegates, representing nearly sixty Liberal associations. Considering that the Federation is yet in its infancy, this was a very fair assembly. The report, after describing the origin, purpose, and constitution of the society, dealt principally with its operations in regard to the foreign policy of the Government, and a very good account was given of its activity in organising opposition. It was also stated that a sub-committee had succeeded in getting several important suggestions embodied in the new Act concerning the registration of voters, and that Mr. Chamberlain's bill for extending the hours of polling will receive all the support the Federation can give. Such measures are peculiarly proper subjects for the operations of the Union, and there is no doubt that in this manner much good service may be done. But of course the principal purpose in view is the consolidation and concentration of the Liberal strength in the constituencies: and this is a purpose liable to misinterpretation. For instance, if there were any justification for the taunt that the Federation is a huge caucus machine, with all its motive powers governed by one spring placed conveniently at the hand of the president, we should be amongst the first to deprecate such an attempt at interference with the freedom of our political life. But, as we argued last week in speaking of the local organisations, the purpose is not to give a factitious importance to any personal representatives of the party; it is rather to give every member of the party his due weight, and to afford each man an opportunity of using his influence with as little risk as possible of wasting it or worse. Mr. Chamberlain, who has repeatedly urged this point, argued it again in his opening address as president. The ultimate question is whether the policy and action of the Liberal party are to be decided by the majority or the minority of its members. It is of no use to say that each section must follow its own course; for that is simply to paralyse the whole party. As matter of fact, whenever any great crisis arises the minority do sink their scruples or their fears for the sake of union. And it is believed that this habit of compromise and concession as between different sections of the same party might be carried farther and used to sustain its political power during periods of depression. But,

if this is to be done, there must be organisation, and that on a considerable scale.

It will probably occur to some that though such an argument may go far to justify local Liberal associations, it makes out no case for the Federation that attempts to bind them all into one. It may at once be conceded that if the committee of the Federation were to act in the manner attributed to the Carlton Club, and were to attempt to issue mandates to the various constituencies, it would be taking a very mischievous course. But the obvious answer to any such fears is that the committee would have no means of enforcing its orders, and that any pretence of the kind would result in a reaction and revulsion destructive to its legitimate influence. As the local "hundreds" must depend for their efficiency upon a really representative position, so the committee of the Federation will be powerless except as it seeks to further the aims of each Liberal association. But that there is a legitimate scope of action for such a Union must be clear to everyone who can distinguish co-ordination from control. When the delegates of the local associations meet each other for conference, they are all on an equality, though, of course, there will be great differences in the clearness and intelligence with which they hold their opinions. Local circumstances cause very great variations of tone in Liberal feeling. In Tory constituencies Liberals are mostly apologetic and diffident. In Birmingham or Leicester they are too much disposed to regard Conservative supremacy as a curious accident, too absurd to last. Now it is surely well that Liberals of various calibre and subject to different local influences should be brought together annually to compare notes. An average of expectation and confidence will be thus diffused through various constituencies. Common aims are likely to supersede local crotchets. And this is what we should call co-ordination without control.

But there is another form in which a Federation may do good service by co-ordinating Liberal forces. One of the most effective speeches at the evening meeting in Leeds was that delivered by Mr. Waddy, who gave some startling details of the seats recklessly thrown away by Liberals through a redundancy of candidates. He referred to the voting in eight constituencies at the last election, and showed that nine seats were lost, counting eighteen on a division, by this kind of insatiation. In Nottingham, for instance, the Liberals polled 11,103 votes against 10,058 of the Conservatives. Nevertheless, the two Tory candidates got in, for the simple reason that there were four candidates to divide the votes of the majority. Of course, if the local "hundreds" work well, few such instances are likely to occur; but in most cases Liberal organisation is yet very far from so comprehending the whole party as to prevent the possibility of complications. When it is further developed we trust it will do so, because it will secure that the whole party shall have a voice in choosing the candidate. But meantime a system of judicious arbitration might be tried; for wise friends from a distance can appeal to the better reason of heated partisans when all local attempts at reconciliation are hopeless. We do not say that the committee of the Federation could achieve this delicate task. We think they had better not attempt it. But without intrusiveness they might find means of suggesting a reference to impartial arbitrators, whose decision both sides would be likely to accept.

THE BISHOP OF OXFORD ON ECCLESIASTICAL LITIGATION.

One of the Ritualistic journals lately set forth the difficulties of Evangelical bishops; whom it described as holding principles, or having predilections, quite out of harmony with the institution which they are officially bound to uphold. We, however, think it possible to show that High Church bishops stand equally in need of sympathy, and for the same reason; and the position of the Bishop of Oxford at this moment strikingly illustrates the fact.

We have already referred to the memorial

relative to Cuddesdon Colleges, signed by an influential body of Episcopalian laymen in the diocese of Oxford, and to the reply of the bishop, in which he not only refused to comply with the wishes of the memorialists, but administered to them a severe rebuke, and also included both the Church Association and the English Church Union in his condemnation. Neither of the censured parties have kissed the episcopal rod, but, on the contrary, they have resented the castigation with unconcealed irritation. The champions of the English Church Union are naturally shocked at being regarded as a nuisance, equally with the Church Association, and declare that the Union is as tolerant, and as free from the spirit of persecution, as the Association has shown itself to be just the reverse. The Church Association has also, through its chairman, Mr. Andrews, remonstrated with the bishop at great length and with considerable vigour.

First of all, Mr. Andrews endeavours to show that the Church Union does not deserve even the scant praise bestowed upon it by the bishop; it being, in fact, an embodiment of that Ritualistic movement which several of the bishops have strongly condemned. Then, having described and vindicated the action of his association, he expresses the fear that the bishop approves of the doctrinal teaching and practices the judicial condemnation of which it has secured, and he asks what would happen if his lordship's wish for the dissolution of both institutions were fulfilled? Would the errors fostered by the Church Union disappear? Would the bishops, or churchwardens, or aggrieved parishioners, face the expense of prosecutions now borne by the Association? Does his lordship really wish to secure peace "by simply quieting outward opposition and leaving the cancer to work unrestrained within the bosom of the Church?" That, he concludes by saying, would be "but a shameful surrender, from which Churchmen cannot but shrink with the deepest aversion."

This is no more than the chairman of the Church Association might be expected to say; but we own that the bishop's reply contains some things which take us a little by surprise. For candour and straightforwardness it is very like Bishop Mackarness, who says plainly—very plainly—what he thinks, without any episcopal hedging, or any such attempts to back out of a difficulty as those in which his distinguished predecessor conspicuously shone. Indeed, next to Bishop Magee he proves himself to be the hardest hitter on the Episcopal bench; while blows from his hand have about them a moral weight which those of the occupant of the see of Peterborough often lack.

He reconciles his early approval of the English Church Union with his present disapprobation, by saying that, while its original purpose was excellent, the promise of its early day "has been disappointed by the growth of a factions, self-willed spirit among us, which, as I believe, is now doing the Church of England serious harm." But if he flogs the Union with whips, he has scorpions for the Association:—

You tell me that it is the glory of your association to have obtained sentences of illegality against fifty-nine ceremonial practices. If they were a hundred and fifty-nine I should not be moved. I have no sympathy with your appetite for condemnations. Too often they do but provoke men to revolt. . . . If, indeed, a society had been founded for the general maintenance of discipline, for the correction of moral offences, for punishing neglect of duty and irregularities of all kinds, I could have understood a plea in its behalf. But such a society, as far as I can judge, would have gained little or no support from those on whom your association depends.

There is, however, one passage in the Bishop's letter which is didactic rather than objurgatory, and in which he does something more than wring his hands over the fact that "polemical confederacies" have "almost banished reason and charity from the sphere of their discussion":—

What we need is an earnest endeavour on the part of disputants to understand one another's views, fair dealing and candid reasoning between spiritual men, and, finally, a decisive voice of the whole Christian society, clerical and lay, on points in dispute. Such methods the Gospel has sanctioned. I find no passage in Holy scripture in which the wrangle of the law courts is recommended as the more excellent way.

"Art thou become one of us?" may well be the exclamation of voluntaries as they read this

passage! The picture which it suggests is a striking one—a bishop of the Established Church, driven at bay by the dogs of the Church Association, defending himself by means of weapons drawn, not from the armoury of the Establishment, but from that of the Gospel alone! His assailants are for appealing to Cæsar, and he is for appealing to Christ. They are for the methods necessarily belonging to a Church maintained by State-law; he is for "such methods as the Gospel has sanctioned." They look for aid in their difficulties to the courts of law, to Parliament, and to the electoral bodies; he desires the "decisive voice of the whole Christian society, clerical and lay, upon the points in dispute."

We do not know what the reply of the Church Association will be; but one retort to which the Bishop of Oxford has exposed himself is obvious. If he makes the Gospel his guide, he will have to object to a great deal more than "the wrangle of the law courts." He will have to object to any royal headship of the Church of England, to the parliamentary regulation of its affairs, to ecclesiastical courts the decisions of which are enforced by the coercive power of the secular authorities, to the existence of Acts of Uniformity and State-lectionaries, to the gagging of Convocation, to the issue of the *conge d'elire* and all that it implies, and to a number of other "methods" of governing the Church which the Gospel has not sanctioned, and some of which it has, by implication, emphatically condemned. Perhaps, in his heart of hearts, the bishop would be glad to apply his principles still further than he has done, and does not like these things any better than ourselves. If so, is he prepared for the consequences? We need scarcely name them; since the bishop himself knows that these grievous disadvantages are the price which the Church pays for its position as an Establishment. He knows that Parliament will not surrender its present authority in ecclesiastical matters in favour of "the whole Christian society"; nor allow tithes and glebes, and other national property, to remain in the hands of an enfranchised church any more than it will permit the bishop and his episcopal brethren to continue to sit in the House of Lords. Gospel methods will then have to be adopted with consistency and thoroughness, and "the more excellent way" will prove to be a great deal more comprehensive than it is represented to be in Dr. Mackarness's letter. We, however, repeat that probably he himself is quite aware of that fact, and if so, we are glad that he has ventured to tell the plain truth to the members of the Church Association; even though he has not yet applied that truth to the extent to which it will have to be applied, if it is to be adopted by now bewildered and distracted Churchmen.

THE WEAPONS OF POLITICAL REACTION.

In the various meetings held just now to determine the lines of strategy for the Liberal party, there is one point that seems to be a little lost sight of. It is the intimate interdependence of policy and strategy in political conflict. The necessity for union soon becomes a hollow cry unless we know what we are to be united about. True, the bond is supplied for the present by the sense of an imperious need to get rid of the most mischievous Government this century has known. We shall not say one word to depreciate this necessity. It is more than loyalty to party, it is loyalty to our native land that sanctions such a bond of union. While we see a misguided foreign policy accumulating every possible obstacle against a revival of trade, India tottering into bankruptcy, and long-needed reforms at home recklessly deferred, we have ample reason for the suppression of all individual or sectional "crotchets" that could interfere with the union of the Liberal party. But surely it is not sufficient to effect the temporary cure of present ills; we ought, if possible, to prevent their recurrence. Now, we cannot prevent the recurrence of Conservative ministries. Conservatism properly understood is a healthy element in English nature. But

it is our duty and our right to guard against reaction into effete barbarism, against political stagnation and morbid congestion of natural forces, with the feverish disorders always produced thereby. In a word, we are bound to consider what reforms would minimise the opportunities of future Tory ministries for mischief. A people condemned to glory in the shame of war should at least be susceptible to the lessons of the battle-field. Now, when an attacking party seizes a fort that it cannot permanently hold, it at least spikes the enemy's guns, and thus lessens his offensive power. Similarly if there is anything in our institutions that too readily favours reaction when Tories are in power, it should be the first object of Liberals, in the hour of victory, to render such political engines harmless. One such reform is suggested by Ministerial abuse of the Royal Prerogative. The spirit of the Constitution certainly requires that the people's representatives should be satisfied as to the justice and expediency of war and treaty engagements before the nation is committed to the pecuniary responsibilities involved. On the other hand, the letter of the Constitution allows the Ministry in the name of the monarch to incur the responsibility first, and then to leave to Parliament only the alternative of registering their decrees or of repudiating debts incurred in the nation's name. It is surely high time that the letter were brought more into accord with the spirit, and that the formal consent of Parliament were made necessary before any such engagements were contracted. It is said, indeed, that in any case the result would be the same under our present system of party government, because Parliamentary majorities are increasingly subservient. But at least they are less subservient in regard to home questions than in regard to foreign policy. And that is because the letter of the Constitution gives Parliament a responsibility for the former which it does not for the latter. When foreign policy is concerned members are influenced, even unconsciously to themselves, by the fact that constitutional forms make Ministers alone responsible for the exercise of the Royal Prerogative. But if a vote of the House were required, members would often hesitate where now they cheer with a light heart.

There is, however, yet another anachronism which gives even more facilities for reactionary mischief than the anomalous survival of the Royal Prerogative. When the bishops then present in the House of Lords voted six to one in favour of shedding the blood of their fellow creatures in a more than doubtful quarrel, they gave a typical illustration of the tendency of the Established Church to aggravate the evils of such a Government as the present. Yet if this tendency were only shown in the occasional votes of spiritual peers the mischief would be comparatively slight. Let anyone weigh well the double-faced article in the *Times* of yesterday on the new endowment of Popery supposed now to be threatened in Ireland, and he will find that the principal argument for this reactionary step is the existence and the all-pervasive influence of the Protestant Establishment in England. It is admitted that by such a step the State would "undo the work it has been attempting to do in Ireland." It is acknowledged that the aim of all the chief educational reforms of late has been to establish equality for all forms of religion alike, and this, not by levelling up, but by levelling down. We are told in express words that "to deal in some other fashion with the claims of a religious section in Ireland would be a distinctly retrograde movement." And yet in a following paragraph it is argued that this retrograde movement may be unavoidable. For what reason? Because we are committed to it by the privileges persistently accorded to the Protestant Establishment in this country. We are asked to consider how the matter "must present itself to the most fair Catholic mind." We are reminded that at Eton or Harrow or Winchester, every lesson a boy learns "will in some subtle way bear more or less directly the stamp of the English Establish-

ment." "The Universities," we are told, "are, as they ever have been, the strongholds of the English Church." We are quite aware of all this. And we are also fully alive to the fact that no legislative changes, not even disestablishment, can assure us at once the spirit as well as the letter of religious equality. But that is no reason for "a retrograde movement." It is an argument rather for a fresh advance, seeing that the movement must necessarily be so long. And when the injustice and inequality maintained by the Protestant Establishment on this side the Channel is made the apology for a proposed Popish endowment in Ireland, a very strong argument is furnished for regarding disestablishment as one of the principal means for disarming Tory reaction in the future. Any one who watches the working of our education Acts at home will find innumerable confirmations of this view. Surely the time has come when the great ecclesiastical reform we demand should be regarded as a necessity for the preservation of Liberal gains and the neutralisation of reactionary forces.

THE FALL IN VALUES.

AFTER all, it seems that English commerce is not nearly so bad as has been generally supposed. It is to a large extent a mistake for merchants and tradesmen to say that their custom has fallen off. Many of them have been moaning and complaining without adequate cause. The cheerful optimism in which the *Times* has indulged of late is now demonstrated to have been reasonable and proper. The country is not going to the dogs, as some croakers have asserted. True, the declared value of exports is considerably less than formerly, but this is in the main only a fall in prices, and not in quantities. If the nominal values of a few years back still prevailed, the exports of 1877 would have been equal to those of the flourishing year 1873. But much of the prosperity then prevailing was hollow and fallacious; and so, taking these two things into account, there really is no ground for dissatisfaction or alarm. If proof of all this be required, there is no lack of figures at hand, which, as is well known, can be made to demonstrate anything, if only they are properly marshalled. Why, then, suffer ourselves to be worried and troubled about an evil that can be mathematically shown to have no existence? Some of the old philosophers held that pain and suffering existed only in the imagination, and that a man had but to exercise a resolute will in order to be free from such unpleasant sensations. In like manner it may appear to some anxious cotton-spinner or iron-founder whose working expenses have more than absorbed his trade receipts of late, or to many a tradesman whose takings threaten to reach the vanishing point, that there must be a mistake somewhere when he is told that the general condition of the country has not deteriorated, and that what it is suffering from is merely a fall in values.

Such, probably, have been the first impressions of not a few who have read the abstract published in the daily journals of a paper submitted last week to the Statistical Society by Mr. B. Giffen, head of the Statistical Department of the Board of Trade and editor of the *Statist*. This gentleman is deservedly regarded as an authority in commercial and financial matters, but doubtless the method adopted by him on Tuesday week, in treating of "the fall of prices of commodities in recent years," has somewhat startled and puzzled many persons. Yet, regarded from the statistician's point of view, Mr. Giffen's figures, and the deductions therefrom, with perhaps only one exception—that referring to the supply of gold—are not capable of being impugned. The main question which he set himself to determine was, not the fact of a general fall, but whether it could be measured and compared with other facts of a similar kind, and whether there was anything to show the fall to be of a more or less permanent character, and not merely a temporary fluctuation, which would be corrected by an immediate rebound. He came to the conclusion that not only was there a decline of prices at the present time from the high level established a few years ago, but that this decline was more serious than the downward fluctuation of prices usually exhibited in dull times, and that it might be partly of a permanent character, unless some great change in the conditions of business should occur at an early date. In order to exhibit the actual extent of the fall, certain leading commodities were selected, and their wholesale prices given in comparison between the 1st inst. and the

corresponding day of 1873. In this way it appears that Scotch pig iron fell per ton from 127s. to 43s.; Straits tin, from 142l. to 61l.; coals from 30s. to 19s.; wheat, per quarter, from 55s. 11d. to 39s. 7d.; cotton, per pound, from 10d. to 5½d.; wool, per pack, from 23l. to 13l. Other sets of statistics, prepared on different bases for the Board of Trade and for the *Economist* and the *Statist*, sustain the general conclusion reached by Mr. Giffen, that, on the average, the general fall of prices during the last six years has been about 21 per cent. Stated in general terms, where a manufacturer six years since obtained a pound for certain goods he now can obtain only fifteen or sixteen shillings. Of course, this does not mean that amount of actual loss, because there has been a fall in prices all round. In most industries the cost of the raw material has diminished, and there has also been a lowering tendency in wages. Moreover, it must be remembered that the consumers, who form so large and important an element in the community, have reaped great benefits from this large fall in prices.

Passing from this, Mr. Giffen proceeded to deal with the fact that a lower level has been reached than the one prevailing after the last period of great commercial depression in 1866. Three causes were assigned for this—extreme and prolonged discredit, three successive bad harvests, and the extraordinary demand for gold. With regard to the first of these causes, it is always difficult to compare one time with another, and at every such period of commercial depression as the one through which we are now passing, in common it must be remembered with most nations, there is apt to be cherished a feeling that matters were never so bad before. To a certain extent, Mr. Giffen admitted the exceptional circumstances of the time when he said that the commercial revelations of the last three or four years have done more to damage public credit than the terrible crash of 1866, when the downfall of the house of Overend, Gurney, and Co. involved so many others in ruin, and spread disaster and panic throughout the country. As to the second assigned cause, arising from the bad harvests of 1875, 1876, and 1877, it has long been an axiom with economists that nothing so powerfully conduces to depressed trade, and a consequent fall in prices, as a succession of inadequate harvests. Mr. Caird, the great agricultural statistician, estimates the yield of wheat in this country during the three years named at 78, 76, and 74 respectively, compared with 100 as the average yield of the last thirty years. Happily the results to the great mass of the people have not been very serious, so far as the prices of breadstuffs are concerned, owing to the large imports at low rates from the superabundant harvests of other countries. But the effect upon general trade is that we have had to exchange so much the more of commodities, or to pay the equivalent in bullion, to the extent of the 25 per cent. average less production at home. Nor has there been any compensation in the yield of grass and root crops, but rather the reverse; while the diminution in the stock of cattle and sheep has been marked. In Great Britain, between 1874 and 1877, there was a total reduction of 427,000 in a stock of 6,125,000 cattle, or about seven per cent. in three years. In sheep there was a total reduction of 2,153,000 on a stock of 30,314,000, or seven per cent. in three years.

Greater importance, however, was attached by the author of the paper to the third of the suggested causes for the fall in prices, viz., the extraordinary demand for gold for the new coinage of Germany and the United States. This is, of course, only part of the general question as to the supply of gold for purposes of currency, but what Mr. Giffen desired to bring out was, that apart from a permanent diminution of the supply, whether absolutely or in relation to the growing wants of the world, which would necessarily have a permanent effect on prices, extraordinary demands like those referred to would tend to produce a momentarily extreme fall. During the last six years Germany has coined eighty-four millions of gold, mostly new. Within two years there has been an accumulation of about thirty millions in the United States for the anticipated resumption of specie payments. Holland also has been substituting a gold currency for silver, though to a very much smaller extent. But all these changes were certain to affect the markets of the world, and as the annual production of gold eight years since was estimated at from twenty to twenty-two millions, which has somewhat fallen off, it is evident that these extraordinary demands can have left very little, if any, margin for the wear and tear of coinage, the use of gold in the fine arts, and new coinage required to meet

growing wants. All this leads up to the further question, whether there is not an actual insufficiency of the current supply of gold for the current demands of gold-using countries. Mr. Giffen expressed an opinion that some such subtler and remoter cause may have been at work, though doubting whether its effects would be at all marked as yet, in the absence of extraordinary demands for gold. This point was treated at considerable length, although we should be led into a mere technical discussion if we were to attempt to follow it in these columns; but the general conclusion, on the whole, is that no other outlet presents itself than in the gradual adjustment of prices to the relatively smaller supply of gold, which must result from the increasing numbers and wealth of the populations of gold-using countries.

The practical conclusions reached by the whole review are that this country is not in an exceptionally bad condition of trade as compared with others; that the alleged falling off in exports is in lower values rather than in quantities; that there are no indications of a permanent alienation of manufactures or commerce; and that the present process of adjustment between the fall in prices and a fall in wages, however painful while it lasts, is necessary in determining the cost of production. This cannot be settled arbitrarily by either employers or their workpeople, but is really determined by the prices which customers are willing to pay, and by the degree of necessity that exists for their purchasing certain articles. In some trades, and notably in the iron trade, the gross price of the articles produced has so much diminished that if the cost of labour had remained unaltered the workman would now be receiving a vastly increased share of what was produced. In the case of an article formerly selling at 20s., for example, the cost of labour being one-fourth, but the selling price having fallen to 10s.—and there have been greater relative changes in the iron trade—the 5s. formerly earned by the workman would be fifty per cent. instead of twenty-five. Hence the rate of wages has fallen, not because of any concerted action, but because values have fallen. Added to this, in almost all trades, but especially those in which the cost of labour forms a large part of the entire cost of production, there is always a close connection maintained between the money rate of wages and the prices of the usual articles of consumption. It is not the actual amount of money earned, but what it will purchase, that constitutes its real value. The moral is that all classes should set themselves to practise economy in consumption, and at the same time by diligent and honest work to increase the quantity and to improve the quality of goods produced and sold, in order that we may be prepared to reap our full share of the benefit that must accrue with a revival of trade and industry.

THE NEW DULWICH COLLEGE SCHEME.

To the Editor of the Nonconformist.

SIR,—The rich and important educational charity of Dulwich College is at this moment passing through the hands of the Charity Commissioners with a view to its reconstitution. I would earnestly beg your readers who are interested in educational matters to procure for themselves the draft No. 302, lately published, and which is open to criticism till the end of February.

This charity has now an income of nearly 20,000l. a year, and as its property includes an estate at Dulwich of 1,300 acres of valuable building land, I need scarcely say that the future value of the estate will be far greater than the present. Indeed, I see no reason to doubt that in thirty or forty years the estate may produce something like 70,000l. a year. With such immense resources, we should look forward to very great results in the way of furthering education in the Metropolis.

I am sorry to say that the scheme now before me cannot be considered satisfactory. I will not at present criticise it in detail, but will only touch on one or two points in which it offends against the principle of religious equality, and diverts undenominational educational funds to ecclesiastical purposes, and to sectarian education. At present Dulwich College is administered by trustees, as to whom there is no religious restriction whatever, and the religious part of the instruction is to be Christianity and Scripture, subject to a conscience clause, but with no preference for any ecclesiastical system. The scheme now before me proposes that out of this educational unsectarian charity a site shall be provided for a church and parsonage for the district of Dulwich; 2,500l. of the corporate funds shall be applied towards the building of the church and parsonage; and 600l. a year for

the endowment of a clergyman of the Church of England. In addition it is proposed that large sums, amounting in all to 40,000l., shall be given to certain Church of England schools, with a further annual subsidy to these schools by way of capitation on the scholars, which may amount to 3,000l. a year.

There are many matters connected with this scheme more important from the point of view of education as to which I may ask your permission to write on some other occasion. At present I am contented to call your attention to this serious attempt to attach sectarian restrictions to property now applicable without any such restrictions, and to endow the Church of England out of trust estates of an undenominational character.

I am, your obedient servant,
E. LYULPH STANLEY.

THE NEW WAR IN SOUTH AFRICA.

To the Editor of the Nonconformist.

SIR,—It is, I think, desirable that the attention of your readers should again be directed to the impending war with the Zulu king, and that they should especially be invited to join in a protest against the policy which has been adopted by Sir Bartle Frere, from whom we had every reason to anticipate better things. It is, I fear, too late to prevent the outbreak of hostilities, but I hope that it may not be too late to arrest some of the evil with which, unhappily, South Africa is now threatened.

Certain colonial writers—the Jingoists of the South African press—have endeavoured, with only too much success, to produce the impression in this country that Cetewayo, the Zulu king, is a lawless savage, who may at any moment invade Natal and the Transvaal, and, from mere wanton love of massacre, destroy the lives and property of British subjects. The abject terror, whether real or simulated, which the writings of these warlike editors exhibit has had the effect of bringing Sir Bartle Frere, in his capacity of High Commissioner, from the Cape Colony to Natal, of inducing Lord Chelmsford to concentrate 16,000 or 17,000 men along the Zulu frontier, and of making it all but certain that, at the present moment, war is being carried into the homes of a people who have certainly done us no wrong. Let it be remembered that the Zulus, with one exception, have made no raid into British territory; that they have burnt no colonial homesteads; that, indeed, they have not hurt the hair of a single colonist's head. Sir Bartle Frere, in his ultimatum, only alleges that they have committed two "outrages." In one case a party of Zulus crossed the Buffalo River into Natal and forcibly removed two Zulu women, who, it is reported, were subsequently killed. The king admitted that his subjects were not justified in entering British territory; but, although willing to pay a fine, he has shown some reluctance in complying with our demand that the ringleaders of the outrage should be given up to the Natal Government for punishment. In the second case, two British subjects had intruded into the disputed territory. They were surrounded "by a party of fifteen Zulus, who, armed with guns and assegais, in an excited state took hold of the two white men and made them sit down, demanding what they were doing there, as the ground belonged to Cetewayo." The solemnity with which this incident is narrated, naturally induces the reader to anticipate a tragic conclusion: instead of which, we are informed that "gradually the Zulus became more quiet, and after detaining the two white men for an hour and a-half or thereabouts, they allowed them to go."

No one imagines for a moment that either of these outrages would have constituted a *casus belli*. The real grounds upon which hostilities are justified are (1), that the Zulus keep up a Draconic code under which human life is held very cheap; and (2) that Cetewayo maintains a military system which grievously oppresses his people and is a cause of alarm to his neighbours. It is impossible to deny that brutal customs are practised in Zululand, or that conscription is enforced among the Zulus with almost Bismarckian severity. If Sir Bartle Frere had brought to bear upon the Zulu king the powerful moral influence of the British Government in order to induce him to abandon or to modify the sanguinary laws and institutions of his country, he would have done a good deed. The moral influence of England was successful in restraining the Zulus from attacking the Boers, although the latter had given them the strongest provocation by their aggressions on Zulu territory. If we have succeeded, during a series of years, in thus curbing the warlike passions of Cetewayo and his forty thousand warriors, might we not have hoped that our friendly and pacific

counsels would ultimately prove instrumental in reforming the Zulu code and in humanising the character of the Zulu nation? Sir Bartle Frere gave them exactly thirty days to make up their minds whether they would consent to disband their army and to reform their penal laws. A few more days of grace have since been added, but if, at the expiration of that period, they have not made their unconditional submission to the British Government, then he proposes to let loose upon them the dogs of war. In other words, by means of an invading force armed with every scientific appliance of destruction, we shall teach these barbarous Zulus the obligations of humanity and civilisation. Philanthropy is a much abused word, but it has never been more abused than in South Africa at the present time.

The most monstrous and, at the same time, the most grotesque feature of this melancholy business, is that on the cardinal point at issue between ourselves and the Zulus, i.e., the disputed ownership of the tract of territory lying to the south of the Pongola River, our own commissioners have decided in favour of the native claim. This may prove to have been a greater misfortune to the Zulus than the loss of their land would have been, for instead of frankly accepting the result of the investigation we actually require the Zulus to concede to the Transvaal farmers who may decide to remain on the territory "the same rights they would have possessed had they been grantees, holding from the Zulu king, under the guarantee of the great Zulu Council." Nor is this all. One of our demands is that Cetewayo shall consent to the appointment of a British Resident in his country. He has repeatedly asked us, but hitherto in vain, to appoint such an officer. He is now to have a Resident with a vengeance. This personage, indeed, will be the real king of the Zulus. The land for two miles round his station is to be declared British territory, while the Zulus are to permit him to exercise "a potential influence" on all national questions in their great council. It is impossible to imagine an arrangement more certain to involve us in continual misunderstanding with the Zulus; and it is therefore reasonable to suppose that the Resident is only intended to be a provisional officer, and that Sir Bartle Frere really contemplates the early annexation of the country to the British possessions. Stripped of all pretence, this is what his policy really means; and as English taxpayers are apparently about to enjoy the luxury of adding a new territory to their already overgrown empire, and of incurring the heavy responsibility which a war of conquest must of necessity occasion, it would be well if they lost no time in expressing their approval or condemnation of what I will not hesitate to characterise as a criminal enterprise.

I am, Sir, yours faithfully,

F. W. CHESSON.

London, January 27, 1879.

THE NEXT GENERAL ELECTION.—CONFERENCE AT LEEDS.

In a recent number of the *Nonconformist* we stated that on the day succeeding the meeting of members of the Federation of Liberal Associations at Leeds there would be a conference of the friends of religious equality in the same town, to discuss the policy that should be adopted in respect to the next general election. It had been originally proposed by the Leeds Nonconformist Union to convene a North of England Convention to consider the subject, but after due consideration, and having regard to the uncertain aspect of political affairs, it was subsequently decided that the Liberation Society should invite a smaller and private meeting with the view of comparing notes on the subject. This conference was held on Thursday last at the Queen's Hotel, Leeds, and was attended by leading friends of the Liberation Society from various parts of the kingdom. The following gentlemen attended as representatives of the London section of the Liberation Society committee:—Mr. Richard, M.P., Mr. Ellington, Mr. Carvell Williams, Mr. Templeton, Mr. Whiteley, Mr. C. Miall, Mr. Haggis, and Mr. Firth. The following were also present:—Mr. Chamberlain, M.P., Mr. Barran, M.P., the Mayor of Birmingham, Mr. Henry Lee (Manchester), Mr. G. W. Latham (Sandbach), Mr. Lupton (Leeds), Mr. G. H. Baines (Leicester), Dr. Mellor (Halifax), Dr. Stock (Huddersfield), Mr. Carbutt (Leeds), the Rev. Eustace Conder (Leeds), the Rev. J. McDougall (Darwen), the Rev. G. Reaney (Reading), Mr. Pearce (Southampton), Mr. Schnadhorst (Birmingham), Rev. T. Green (Ashton), Mr. Gripper (Nottingham), Dr. Hutton (Paisley), Mr. Tait (Edinburgh), Mr. J. S. Wright (Birmingham).

ham), Mr. J. F. Alexander (Manchester), Mr. W. H. Lee (Wakefield), Alderman Woodhead (Huddersfield), Mr. Earp (Melbourne), Rev. H. T. Robjohns (Hull), Rev. W. Griffith (Derby), Rev. H. B. Thompson (Newcastle-on-Tyne), Alderman Tatham, Mr. Edward Butler, and Mr. Reynolds (Leeds), Mr. John Fisher and Mr. S. Robjohns (London), Mr. J. W. Willans (Leeds), Mr. J. W. Jones (Newport), Mr. E. Thomas (Bradford), Mr. B. L. Green (Manchester), and Mr. Harris, Chairman of the Birmingham Liberal Association. It was stated that several gentlemen, who had promised to attend, were kept away by illness, or other unforeseen causes.

The conference was presided over by Mr. Barran, M.P., President of the Leeds Nonconformist Union, and, after his opening address, Mr. Carvell Williams read a paper on the attitude towards the Liberal party which, under existing circumstances, should be maintained by the advocates of religious equality, and especially on the policy to be adopted in view of a general election. The paper was of a thoroughly practical character, and was intended to serve as a basis of discussion. This was followed by a free interchange of opinion on the several points raised; the addresses being brief and business-like, and some of them of great interest.

In accordance with the arrangement previously made, we are precluded from giving a report of the discussion, which lasted a considerable time, and was of a very amicable kind. We may, however, state that it was agreed that, as there was much uncertainty as to the time when the appeal to the country will be made, and it may even be postponed for a considerable period, it would not be expedient at present to issue any specific declaration relative to electoral policy. The following important resolution—which it was agreed should be at once made public—was also adopted:—

That, in the opinion of this conference, the question of the disestablishment of the Church of Scotland is ripe for immediate practical action. That, therefore, the chairman, John Barran, Esq., M.P., be requested to convey to Earl Granville and the Marquis of Hartington, as the Liberal leaders in the two Houses of Parliament, the opinion of the conference that the question ought to be included in the programme of the Liberal party, and that its inclusion would prove advantageous, by promoting united action at the next general election.

The conference closed with a vote of thanks to Mr. Williams for his paper, and to the chairman for presiding. The members of the conference were afterwards entertained at luncheon by the Leeds Nonconformist Union. Some interesting addresses followed, the speakers being Mr. Barran, M.P., Mr. Richard, M.P., Mr. Henry Lee, the Rev. Thomas Green, Mr. Carvell Williams, Mr. Ellington, and Mr. J. W. Willans—the last-named gentleman acknowledging the vote of thanks passed to the Leeds Nonconformist Union for their cordial hospitality.

VERSES BY THE LATE C. H. MUDIE.

[The following touching lines were, we believe, found among other papers after the decease of the writer.]

Keep me, dear Lord, in heart and spirit, Thine,
As through youth's pastures fresh my footsteps stray,
And let each flower that scents the summer day
Remind me of its Maker's hand divine.
Be near me, Lord, in manhood's darker strife,
Give me Truth's armour and a Hero's might:
So shall I gain in Faith's ennobling fight
The Victor's crown of everlasting Life.
And when, because Life's evening draweth nigh,
Weary and faint, I needs must seek for rest,
Then, if Thou foldest me unto Thy breast,
Death hath no sting! the Grave no victory!
January, 1874.

WRITTEN TO MUSIC.

Saviour! evening closes round me,
And the toil of day is past.
With Thy loving arms surround me.
'Tis the refuge Thou hast found me,
Where the burden that has bound me
May for evermore be cast.
Jesu! take me to Thy breast;
There alone is perfect rest.
January, 1871.

The *Freeman's Journal* says that transfusion of milk into the blood of a patient dying from exhaustion was performed at the Provident Infirmary, 11, Beresford-place, Dublin, on Wednesday by Drs. Meldon and MacDonnell. Although apparently having only a few moments to live when the operation was undertaken, the patient has since recovered. About a pint of milk was taken from a cow lent for the occasion by Mr. Moore, of South Anne-street, and was directly injected into the vein.

DR. WILLIAMS'S LIBRARY.—It is not generally known that books are lent from Dr. Williams's Library, Grafton-street, to ministers, theological students, and other literary persons duly introduced to the librarian. Amongst works recently added to the library are those of leading foreign and English writers on philosophy, comparative religion, Biblical criticism, and ecclesiastical history.

Literature.

MR. GRANT DUFF'S NEW VOLUME.*

There is something of thinness in some of the papers in this volume, here and there a touch of easy optimism that might, by an ill-natured individual, be traced to a personal root in something akin to self-satisfaction, which, however, is always genial, and from this flows a tinge of *doctrinaireism* which often prevents Mr. Duff from quite seeing the full force of an opponent's argument or even of his position. Along with this there is much acuteness in seizing minor points, mingled with great common-sense and a real interest in most of the great questions of the day. There are besides to be found everywhere traces of most extensive reading, wisely applied to present purposes. We may dismiss the speeches and addresses by saying that they are as characteristic of their author's habit of thought as such addresses can be, but they are necessarily general and summary merely—except in that at Clifton College, to which we shall refer again, as embodying, with great completeness, Mr. Duff's main views on education, and in which there is certainly great grasp, everything almost that could be said for his position having been pretty well said there. The lecture delivered at Cullen on Egypt is really hardly worthy of the place in the book; beyond recording a few personal experiences, it will bring no additional light to anybody who is ordinarily well informed about Egypt; but it has helped to make up an octavo volume. The other articles are those on Mr. W. B. Greg's doleful deliverances, under the title "Must we then believe Cassandra?" a masterly sketch of Emilio Castelar, the Spanish politician, orator, and author, and another of Bathasar Gracian, a Spanish Jesuit; and "A Plea for Rational Education," which, with the address at Clifton College, may be regarded as a complete utterance of Mr. Duff's views on the important subject of educational reform. We shall say a few words on that subject.

Mr. Duff occupies a middle position between the extreme advocates of the classical order and the new school of Mr. Lowe and others, who "go in" for the harshly practical and what they regard as the immediately useful. Mr. Duff is certainly very clear and good on the value of classical studies, at once as a mental discipline, and as an introduction to acquaintance with forms of life richer for the intellect and imagination than any modern forms. But we fear his faith in "cram" is too great, and that he hopes too much from the use of translations and popular epitomes. He will not consent to consider classical studies as out of date; but presents a very bold rearrangement of studies from first to last, under which the Latin and Greek should not be necessary parts of the curriculum for young men destined to a commercial or active practical life. He says smartly:—

I should as soon think of proscribing fencing as of proscribing Latin composition. They are both mighty pretty pastimes and very much upon a level. Far from encouraging either, I should encourage both by considerable prizes, and be as sorry to think that the day would ever come when no man could turn out a copy of verses which might have been worthy of a corner in the "Anthologia Oxoniensis," as that the day would come when no man could draw a fine rapier more. But in order that we may have a few good fencers, we do not make almost everyone throw away years of life in the practice of fencing, and it is just as reasonable to make almost everyone throw them away in the practice of Latin composition, with the result of turning out a few Jebbs or Coningtons. Greek composition stands on a different footing. To write Greek verse is, of course, useless; but if we could import scholars trained at Athens who could teach old Greek as a living language, it is quite possible that some time given to the writing of Greek prose might not be ill bestowed, especially by those who could arrange to spend a few months in Greece before their general education came to an end. And at least three months spent in studying Latin history and literature in Italy, and a like time spent in studying Greek history and literature in Greece, will become a regular part of our curriculum for those who want to have all the chances I make no doubt. I do not speak of to-day or to-morrow, but of the end of the century when many practical difficulties—the new typhoid fevers, which are temporarily adding a new danger to the great cities of Italy, the brigandage of Greece, and many other inconveniences have become things of the past.

Which exhibits as well as any short extract could do Mr. Grant Duff's acuteness and his practical common-sense way of putting it. With Mr. W. B. Greg, however, we do not think that he is so successful, although we, it hardly needs to be said, are far more with him than with Mr. Greg on the main points. We do not see, however, that much is gained by such passages as these:—

Cassandra is perfectly right in thinking that England

* *Miscellaneous, Political and Literary.* By MOUNT-STUART E. GRANT DUFF, M.P. (Macmillan.)

will not remain for an indefinite period the great workshop of the world, but the adoption of a wise policy now will keep England its great workshop for a long time to come, and will give us such a start over all our rivals in the possession of capital and mercantile connection with certain advantages, which nothing but our own unwisdom can take away, in the front rank of the world, long after other nations have come to surpass us as centres of manufacturing industry.

The mistake that political speculators make when they calculate on the disappearance of the religious has not often, so far as I know, been illustrated more forcibly than it was by Dean Merivale, who began the Boyle Lectures some years ago by asking who would have believed, when Julius Cæsar made the speech in which he deprecated putting Cataline and his associates to death—because death ended all, that the Roman world would yet see the assembling of the Council of Nice?

An impatience of the slow labour of accumulating, very natural to one who speculates so well and composes so gracefully, detracts not a little from Mr. Greg's merits as a political writer. Given rather more of what I should call *la grande curiosité*, and what he would call curiosity without the adjective *plus* a Liberal constituency to keep him in accordance with the aspirations of his countrymen, and he would have had few equals. As it is, a telling answer might be made to his book by anyone who would go back for the last two hundred years in the history of Great Britain, and show that at each period of twenty years a more gloomy view than his might have been and generally was taken by many, of the near future. Yet, somehow, we have managed to get along, and things are a little better than they were in 1674.

And certainly with respect to poor overtaxed India, with its salt duties and licences, Mr. Grant-Duff writes far too much in rose-colour, as in the following. It is a mistake, however, easy to be accounted for in one whose associations are like Mr. Grant-Duff's, and who bears in any form the name of Mountstuart. He says:—

Now let us turn to the other side of the shield, and look at the world in which you are soon to take a part. England has become far more populous, far richer, far more powerful. Many of her colonies which were just beginning their life thirty years ago, have grown into great and powerful States, such, for instance, as Victoria. Others which did not even exist, such as Queensland, are preparing to run the race of prosperity side by side with their elder sisters.

Great provinces in India, provinces which, like Oude, are as large as European kingdoms, have been added to our Eastern Empire; while over all of it our hold has become stronger as well as more beneficent. At home justice is better administered. There is less crime in proportion to the population, education is more extended, and great subjects are discussed with more toleration and openness of mind.

Mr. Duff is, in our view, however, far nearer to the essential truth, in writing as he does of Russia, and British fears of its encroachments, and has some most statesmanlike passages upon it, as this for example:—

You will hear a great deal, as time goes on, about the advances of Russia in Asia, and the dangers that may be expected to arise therefrom. It is very right that English statesmen should keep their eye upon these advances, and know exactly what is going on—it is, indeed, their bounden duty so to do; but so long as Russia does not meddle with territories which are under our protection, we cannot interfere with her proceedings, except by amicably pointing out the inconvenience that may arise to both of us from a too near approach in Asia, before the two countries have sufficiently learned to understand each other in Europe. There is quite as much of cowardice as of wise precaution in the talk which is kept up in some quarters upon this subject. A conflict with Russia would be, of course, a great calamity to us, but Russia has incomparably more to lose by it than we have.

The two biographical sketches of contrasted Spanish types are precisely what such studies should be. Mr. Grant Duff here shows large knowledge of Spanish literature, nice tact, and skill in finding the salient features and exhibiting them. We do not know if his two Spaniards were chosen expressly on the law of biographic contrast, but they almost might have been: Castelar, so radical, so effusive and rhetorical, although, no doubt, a true man; Gracian, the Jesuit of the sixteenth century, so precise, condensed, axiomatic. We cannot do better than take leave of the volume, with some samples of Gracian's maxims, which Mr. Grant Duff has translated, recommending these two sketches especially to the notice of our readers, and trusting soon to have more like them from the author.

Leave people in uncertainty about your purposes.—Imitate the heavenly powers in keeping men full of speculation and unrest.

Let a man reach his perfection.—We are not born finished. With every day that passes we should perfect ourselves in ourselves and in our calling till we reach the point of our completed being, when all our accomplishments and best qualities are at their highest.

Take care not to attain victories over your superior.—All conquest is detested, and to conquer your master is either a folly or a calamity. All superiority is abominated: how much more superiority over superiority!

Avoid the faults of your nation.—Water shares in the good or bad qualities of the veins through which it passes, and a man in those of the clime in which he is born. . . . There are many family faults of position, faults of office, and faults of age. If they all meet in one person, and are not opposed by attention, they make an intolerable monster.

Fortune and fame.—The one is as enduring as the other is inconstant—the first for life, the second for the after-time; the one against envy, the other against forgetfulness. Fortune is wished for and sometimes helped. Fame is won by a diligent search. . . .

Fame was, and is, the sister of the giant. Live with those from whom you can learn. Let friendly intercourse be a school of knowledge, and conversation a teaching that may fashion the mind. Make teachers of your friends, and let the profit of learning and the pleasure of conversation interpenetrate one another. There be personages high in reputation for their discretion, who are not only themselves, by their example and their intercourse, oracles of all nobleness, but even the people about form a very academy of good and noble discretion in every kind.

THE "INGOLDSBY LETTERS" ON REVISION.*

Some of our readers may remember the frequent quotation in these columns some twenty years ago, of letters on the revision of the Prayer-book, written to Church and other journals, by "Ingoldsby," who was pretty well known at the time to be the rector of the Lincolnshire parish of that name. They attracted no little attention for two reasons—first, because the subject itself was then being widely discussed, and secondly, because of their vigour, liveliness, and trenchant criticism. Mr. Hildyard wrote with all the fire of a new-born enthusiasm. His thoughts seemed to be exhaustless, his pen never tired, his earnestness was never quenched. Whether anybody replied to him or not, he replied to everybody—bishops, Convocation, deans, archdeacons, newspaper editors. At that time it really did seem that Lord Ebury's society would result in something more than we have seen. And now, substantially, twenty years have passed. Such revision as has taken place in the interval has been a mockery, and the Prayer-book Revision Society, never of great dimensions, is only a shadow of what it was. The movement has long been in a moribund condition. Dr. Jacob, one of the most honest and scholarly of Churchmen, has, it is true, recently written two letters to the *Record* in the "Ingoldsby" direction, but they have attracted no attention, and all outsiders have long come to the conclusion that effective revision is impossible while the Church remains as it is, chained to the State. What would be sure to happen when the chains are broken we have seen in the proceedings of the Irish Church body. Neither party there has, at present, had its way, but the Revision party has effected much; and will, no doubt, do more when the present race of former State bishops and clergy has disappeared.

Mr. Hildyard, however, seems to be sanguine, and he is certainly as vigorous, in 1879 as he was in 1858. He has now republished in two handsome volumes the whole of his letters, with a multiplicity of notes very acutely selected, and a preface and appendix bringing the controversy down to the present time. It is impossible not to admire his sustained faith, but it is equally impossible not to pity it. If he could read the signs of the times he would see that revision, in the way he desires, is farther off now than it was when he first threw himself into the movement. The principal reason is that Church parties are more widely marked off from each other than they were. The Church a generation ago was comparatively an amalgam. It was not so easy to say who was a High, an advanced High, a Broad, or an Evangelical clergyman. At the present time the separation is very distinct, and the lines of separation very clearly defined. What would occur now if Mr. Hildyard were to obtain what he asks for first of all, with the expectation—vain expectation!—of getting what he wishes for afterwards? No one, probably, would be more bitterly disappointed than himself at the meagre result.

It is somewhat disappointing, but perhaps it is natural, that Mr. Hildyard has not grown during the interval which marks the commencement of his letters and the issue of this new edition. On the contrary, we think that he has become in some respects more conservative. The tone of his letters as we read them at the time—and a review of them now sustains our original opinion—was more or less radical. They indicated, as they still indicate, some sympathy or capability of sympathy with advancing thought in other directions than his own. This is justified not only by the tendency of his own remarks, but by his numerous and most happy quotations. Besides, one would expect that the man who would stand out from amongst his brethren so conspicuously as Mr. Hildyard has done, would have points of sympathy with others who stood a little farther outside. That is the common experience; but in Mr. Hildyard's case, the experience is falsified. He says that "his hair has grown grey" since the bulk of his letters were written, and yet after all the advantages of observation which he has had, he

appears to regret every change in ecclesiastical affairs that has taken place. In the preface to the present work, after referring to the action of the Ritualists in sheltering themselves "behind certain words in the Reformed Prayer-book," to the new Reformed Episcopal Church "which threatens in time to develop into a serious schism," and to the decline of an educated clergy, he adds that,—

He has seen the Church of Ireland robbed and disestablished, at the same time that Popery in that country has been encouraged and endowed with a portion of the spoil.

He has seen in England, through the length and breadth of the land, the education of the rising generation handed over to Board Schools from which the Church Catechism and the distinctive teaching of the clergy of the Establishment is excluded.

He has seen Church rates abolished, and an inter-necine struggle carried on in Parliament for the surrender of the churchyards to those who never set foot within the Church.

These words indicate pretty plainly Mr. Hildyard's present position. It is one out of sympathy with the national spirit. How is it that he does not, therefore, suspect that his demand for a mere Royal Commission to revise the Prayer-book is equally out of time? It is not only out of time, but behind all time. The past never recurs—let philosophical historians say what they will. The State will never revise the Prayer-book as Mr. Hildyard wishes; it is too wise to make the attempt; but it will rise to a higher wisdom. When the time shall come, Mr. Hildyard's lively, scholarly letters will prove to have been, after all, of service. They are a perfect magazine of fact, argument, and illustration. The author can be equally humorous and serious, but his artillery, whether light or heavy, will only take effect when the Church is placed in an entirely new position. Then, and then only, will it be felt.

PETRARCH IN ENGLISH.*

Mr. Cayley has been somewhat unwise in speaking in his preface of this work of "man-kind and ephemerids," by which, we suppose, he simply means critics. What though they spoke somewhat effusively of his harshness and his colloquialisms in translating Dante? Are they to be conciliated by taunts and innuendoes, and led the more readily to find that he has come nearer comparatively to the sweetness, the grace, and the insinuating music of Petrarch? He has, we fear, but given his critics the hint where to look for his weaknesses and failures. Petrarch and Laura—immortal names!—are indeed consecrated by universal consent; but few even of English critics have carefully studied and read the "Rime" from first to last, or enlightened themselves as to details and points of political meaning, by the help even of Biagioli's full and valuable comments. Mr. Cayley's challenge may give them the very suggestions which a more cautious man would have perhaps withheld.

Of Petrarch there has hitherto been no complete translation in English, though a very large collection of pieces is to be found in a volume of "Bohn's Library." Even Mr. Cayley's version is incomplete, for he leaves out the "Triumphs"—perhaps the most difficult of all Petrarch's poems to translate, though after Dante's "Terza Rima," we are surprised that Mr. Cayley left them aside. There can be no doubt that whatever care and conscientious labour could do Mr. Cayley has done. Not only so. He has caught the thoroughly characteristic measure and style of Petrarch, and whenever he ventures to depart from the rule of the rhymes in the last six lines it is in the direction of adopting what was with Petrarch the typical form—that which he celebrated in his first and last sonnets, and also in his most famous ones. This may be expressed as the arrangement of rhymes thus, 3, 4, 5, 3, 4, 5; for he rarely departs from the one rule of 1, 2, 2, 1, 1, 2, 2, 1, in the first eight. Several variations he allows himself in the six, one of which is an odd inversion of 3, 4, 5, 5, 4, 3; but he never adopts the expedient very common in irregular English sonnets of 3, 4, 3, 4, 5, 5—the two last lines rhyming—a form also unknown to Dante in the "Vita Nuova," and the chief Italian sonneteers of that time, who indulged in the oddest freaks with rhymes.

Mr. Cayley's work is throughout up to a high level; but it seldom approaches our very highest ideal of poetic translation. He generally grasps the thought, and renders fairly the scope of the words; but sometimes the delicate imaginative aroma has vanished. In the other pieces he is generally more successful, and occasionally has fine lines; but these are disturbed now and again by the intrusion of somewhat harsh paraphrase. Especially is this the case, to our thinking, in the twentieth ode, where the introduction of "I vow" as a rhyme in the

first line introduces a false note. One of the very finest of the sonnets is undoubtedly the ninth, and it may now be taken, as it has before been taken, as a kind of test. Here is the original—the music of which is simply exquisite:—

Quando'l pianeta che distingue l'ore
Ad albergar col Taurus si ritorna,
Cade virtù dall' infiammati corna,
Che veste il mondo di novel colore.
E non pur quel che s' apre a noi di fore,
Le rive e i colli di fioretti adorna;
Ma dentro, dove giammai non s' aggiorna
Gravido fa di se il terrestre umore.
Onde tal frutto e simile si colga;
Cosi, costei ch' è tra le donne un Sole,
In me, movendo de' begli occhi i rai.
Cria d'amor pensieri, atti, e parole;
Ma, come ch' ella gli governi o volga,
Primavera per me pur non è mai.

We shall now give Mr. Cayley's rendering, and afterwards that of a friend of ours, that our readers may judge which seems at once to be most literal and best to maintain the poetic feeling and the music:—

(MR. CAYLEY.)

When 'gins that planet, which divides the affairs
Of Time, to make with Taurus his abode,
A power is from the fervent horns bestowed,
Which the world's raiment with fresh hues repairs (!)
Nor decks he merely that outside, which bears
Our sight, in banks and hills that blossoms load,
But inwardly, where never daylight glowed,
The moister earth his impregnation shares;
And hence these crops and others of their kind.
She too, that 'mid our ladies is the sun,
Createth, when her eyes' fair beams on me
Are turned, soft thoughts, words, movements, many
a one;
But these, howe'er, she turns and guides, I see,
The spring they promise, never comes behind.

(OUR FRIEND.)

When comes the planet marking out the hours,
To take abode with Taurus once again,
Then virtue from the flaming horn doth rain
New colours on the world in gracious showers.
Nor decks outside alone: the banks with flowers
And hills with blossoms to the sight most fair;
But inward where no sunrays entrance gain,
The moist earth owns his fruitful quickening powers.
Whence come these fruits and others like them too:
So likewise she amidst our ladies Sun
Moves life in me; when light falls from her eyes
Come thoughts of love, good acts and words not few;
But, as she turns and bids, I, willing, run,
And Spring is with me as no strange surprise.

We shall now give Mr. Cayley's translations of the 60th and 86th sonnets, which he has rendered with some skill:—

60TH SONNET.

I grow so weary with the burthen old
Of my defects and custom's tyrant sway,
That much I dread to faint upon the way,
And by my ancient foe to be controlled.
In truth a friend most great, and with untold
Courtesy immense to free me came one day:
But then out of my sight He flew away,
And Him I toil now vainly to behold.
Yet is His voice re-echoing here below,
"Behold the road, O you in tribulation
Come unto Me, while none the way can bar."
O what grace, love or what predestination
Can grant me pinions like the dove's that so
I may both rest and rise from earth afar.

86TH SONNET.

As oft, alack, as Love my heart assails,
To wit, a thousand times each day and night,
I turn, where I see burn that double light,
Through which the fire within me never fails.
There get I ease, and as this use prevails
By noon, morn, evening bells and by twilight,
My brain yet holds it in such tranquil plight,
That thence all care and all remembrance quails.
The soft air, coming from her features clear
With sounds of words well ordered, which create,
Wherever they may breathe a sweet serene,
Like a fine spirit out of Eden's gate
Seems aye to calm me with its atmosphere,
So that my heart's throbs this alone abates.

Mr. Cayley has added a few notes, but these might, with advantage, have been much fuller. On the whole, though we have frankly spoken of some faults, Mr. Cayley has performed a most difficult task with much taste, care, and skill; and we trust that when a second edition of his book is called for, he may take the opportunity still further to perfect his work.

"PATCHWORK."*

Mr. Frederick Locker is a poet *sui generis*. Others, like Mr. Dobson, may have more grace and tricky *finesse* of finish and others, again, more thought and intensity! But Mr. Locker still remains the chief of the class. The qualities that go to favour this kind of product are not, as we take it, of the sort to make a good common-place book-writer, not to say compiler. The range of interest is too narrow, and anything outside this range that may for the moment touch the fancy is almost certain to be too narrowly conceived. The artificial spirit is too likely to intrude and to colour all. The effort, after the thin and airy humour that properly befits *vers de société*, is certain to be too exacting. Here it is precisely as we should expect.

* *The Ingoldsby Letters*. Collective Edition, &c. By the Rev. JAMES HILDYARD, B.D., Rector of Ingoldsby. Fourth Edition. Revised and Enlarged. Two Vols. (Cassell, Potter, and Galpin.)

* *The Sonnets and Stanzas of Petrarch*. Translated by C. B. CAYLEY, B.A. (Longmans, Green, and Co.)

* *Patchwork*. By FREDERICK LOCKER. (Smith, Elder, and Co.)

Mr. Locker now and then sets down admirably quaint and delicate bits of humorous observation and reflection; now suggesting Mr. Thackeray and again Sir Arthur Helps—full of that wistful, half-tender, half-stoical observation which harmonises so admirably with the modern drawing-room spirit. But when he begins to make extract of passages, his book is simply a series of unmitigated and pitiable blunders, the unconscious humour of which will be apt to tickle some people far more than the delicate grotesquerie of his own writing. Only fancy a man of culture at this time of day attributing the following beautiful religious sentiment of a young Scottish poet to Michael Scott, the wizard!—

'Tis very vain for me to boast
How small a price my Bible cost;
The Day of Judgment will make clear
'Twas very cheap or very dear.

Michael Bruce.

Scotsmen will certainly be very much surprised to find their lowland Scotch "transfigured into" such a half-cockney hybrid as it is here. Mr. Locker thinks that "Maan" is good in a Scotch wife's mouth for "Maan" or "Mon," and fancies such a wife would use "yer" for "you," and "tain't" for "it is not." His very boldness in dealing with Scotch anecdotes simply shows that, in spite of an affected enthusiasm for Scotch scenery, &c., and in spite of Scott and George MacDonald and William Black, Englishmen of a certain class have still a little notion of it as though Black had never published guidebooks and these gentlemen had never written. Dean Ramsay did not improve the anecdote of the wale of wigs on Munrimmon Moor; and Mr. Locker certainly does not improve Dean Ramsay. The writer of this notice has heard the story from the lips of the gentleman to whom Munrimmon Moor belonged, and who knew the facts well, and it ran thus:—

Carnegy, the laird of Balmamoon (pronounced Bony-moon) had been out dining, and had dined rather too strictly in the fashion of those days among the landed gentry of that district. Returning home late in the darkness, his servant riding behind him, he had to cross a wild and desolate track called Munrimmon Moor. In the midst of the moor the laird's hat and wig blew off, whereupon he pulled up, and asked his servant to go and find them. The servant, not quite so deeply immersed as his master, knew that there was no hope of finding the wig on the wide moor, and, looking round a little, caught up a piece of wet turf and placed it on his master's head. At this the laird cried out, "Harry, Harry, that's no' my wig—that's a wat (wet) wig." To this Harry made reply calmly, "Hoot-oot, laird, you'd better stick till't; there's nae wale (choice) o' wigs in Munrimmon Moor!"

But it is not only in Scotch matters that Mr. Locker is very far wrong. He gives us Edmund Gibbon for the historian of the Roman Empire, and goes astray among the initials of Kleist, the friend of Lessing, who was wounded at the battle of Kunersdorf, and died some time after in the house of Professor Nicolai, laughing at the expressions on the faces of some Russian soldiers, who had stripped him on the field.

Mr. Locker has not got the best of the anecdotes of the "certain old Scottish divine" referred to at p. 107. On one occasion he had to go to preach at a little village some distance from Edinburgh, and set out to walk there. As he went, rain came on, with wind, and he turned round in order to put up his umbrella, but, forgetting to turn round again, he walked straight home, and did not remember his engagement till he found himself at his own door—the village congregation for that day enjoying a short service. Nor does Mr. Locker go direct for some of his extracts to the old divines, but clips them from newspaper reviews of "Orme's Treasure Book of Devotional Reading," with the result of errors and omissions; so that we should not have been surprised if these "decanal wings," under which he once thought, in a passing way, that his booklet might find shelter, would have been a little ruffled at these perversities. And though Mr. Locker's candid way of taking readers and reviewers into his confidence might have excused much, it cannot excuse all. Notwithstanding his apology about citation of authorities, Mr. Locker has not refrained from citing them so often as he might, though certainly Dr. George MacDonald will not agree with him in this.

I fear that I may annoy some readers (he writes), for though I have taken pains no doubt I have seriously maltreated some of the extracts, picked up as they were from all sorts of people [persons] in all kinds of places, from the corners of newspapers and such like. For instance, I remember hearing one of the stories—one of the very best of them, mind—in a Turkish-bath; it was related by a personage with whom I was not acquainted—I could not even see him—and as, like our first parents in Paradise, I had neither pencil nor paper about me, I was not able to secure chapter and verse. Dear reader, if you find your pet story has been especially massacred, make up your benevolent mind that it was the very story—which there is no doubt at all it was!—which I picked up in the Turkish-bath.

Which is very genially put, though, of course, the moral might be—don't send to print un-

verified stories picked up in the cloudy Elysium of a Turkish-bath. We ourselves have sometimes heard queer stories there. But to show that we can appreciate Mr. Locker's quiet humour and sometimes half-epicurean wisdom, we shall part from him in praise and not blame by here quoting a suggestive passage of such as we could wish the book had been wholly composed of:—

I have a friend who is a most respectable man and a most intolerable bore. He is a considerable talker, but, at the same time, his conversation is curiously elementary. He will tell you, and half-a-dozen times for that matter, that coal-scuttles are hard and that feather-beds are soft, and he will get quite excited about it.

Then he is a moralist: he has quite made up his mind what shall we call it?—that honesty is the best policy; he is a sagacious man too—a man of the world—for he maintains, earnestly—strenuously (he takes off his coat to it as it were) that a bird in the hand is worth two birds in the bush, and he does so as if he were in the process of making the discovery. It is impossible to get a fresh idea into his head; you try to do so, and you feel you might quite as well play jigs on a milestone. A young friend who chanced to be in a cynical mood, remarked of him that his talk was as dull as ditch-water, without the animalculæ. People complain of club bores and such like, but what are club bores? You need not go to your club, but here he is. Yes, commend me to your domestic bore—that being who walks in with the breakfast urn, and only leaves you with his flat candlestick.

My brother! have you ever been afflicted with a bore? If so, go forth, refresh yourself with Charles Dickens' essay on the species, and you will feel the better for it. Among many other pleasant things he says: "Our bore is admitted on all hands to be a good-hearted man. He may put fifty people out of temper, but he keeps his own. He preserves a sickly stolid smile upon his face, when other faces are ruffled, by the perfection he has attained in his art, and has an equable voice which never travels out of one key, or rises above one pitch. His manner is a manner of tranquil interest. None of his opinions are startling. Among his deepest rooted convictions, it may be mentioned that he considers the air of England damp, and holds that our lively neighbours—he always calls the French our lively neighbours—have the advantage of us in that particular. Nevertheless, he is unable to forget that John Bull is John Bull all the world over, and that England with all her faults is England."

BOOKS ON IMMORTALITY.

The number of books written respectively in defence of the orthodox faith, of conditional immortality, and of universal salvation, is so great that we can afford space only to chronicle their appearance. Mr. JOHN ROBINSON GREGORY has revived and reprinted his papers on these subjects from the *Wesleyan Methodist Magazine* of last year. They are marked by eminent ability, as well as considerable scholarship and candour, and deserve the attention of all who wish to see what is still said in defence of the popular doctrine on eternal suffering. Mr. Gregory maintains in its fullest sense the doctrine of the eternal torment of both body and soul of a wicked man in hell, and considers that this faith alone is likely to produce such lives as those of Wesley and Whitefield. The Rev. G. W. OLVER, B.A., Principal of Southlands College, Battersea, on the other hand, in his "Fernley Lecture" before the Conference held at Bradford in 1878, while maintaining that the "death" threatened to the soul in eternity signifies endless misery in solitary confinement, holds that the "death" threatened to the body is "identical with or analogous to the bodily death of time" (p. 62 of the "Fernley Lecture," published at 2, Castle-street, City-road); admitting, therefore, the literal sense of the verb to *destroy* in relation to the life of the body of the wicked in hell. The Rev. JOHN MACKENZIE, of Edinburgh, in a paper read before some Free Church clergymen of Edinburgh, argues that those who make this admission respecting the signification of the verb in relation to the body are bound to carry out their concessions in relation to the soul. Matt. x., 23: "Fear Him who is able to destroy both body and soul in hell."

The Rev. JOHN HANSON, of Huddersfield, in a pamphlet called *Think Again* (Simpkins), sets forth the orthodox faith, and teaches the eternal suffering of the wicked, in reply to the Rev. W. R. STEVENSON, M.A., of Nottingham.

The Rev. WILLIAM GRIFFITH, of the Independent Church, Eastbourne, has just published a work entitled *Eternal Life and Death* (pp. 292) (John Snow and Co.), which he describes as "A Testimony on Ritualism, Vicarious Substitution, and Immortalism." This book is full of interesting matter. Mr. Griffith starts from a fresh study of the signification of the Lord's Supper, and this part of the work may be recommended to those who would take little interest in the remainder. The early chapters contain an unusually trenchant exposition of the folly of the doctrine of Transubstantiation. The middle and later portions supply a clear and forcible explanation of the doctrine that eternal life becomes man's portion only through the Incarnation of the Word of God, and Regeneration of the Individual. Mr. Griffith lays

the utmost stress on the distinction between soul and spirit, the right understanding of which he thinks conduces greatly to the better knowledge of the mystery of man's redemption through the Risen Christ. We commend this able book to those who desire to see an earnest and clear defence of the tenet of the school of "Conditionalists."

The same theological section is not idle on the Continent. In the *Revue Théologique*, M. PÉTEVEL explains his ideas to the French people, and Mr. CHARLES BYSE, editor of the new *Paris Journal of Protestantism*, invites the attention of his readers to a doctrine which he maintains with remarkable skill in the Hebrew department of the controversy. Mr. Byse is reckoned to be one of the most accomplished Hebrew scholars of the Canton de Vaud, where he formerly lived as pastor.

SCHOOL BOOKS.

THE CAMBRIDGE BIBLE FOR SCHOOLS.—*The First Epistle to the Corinthians*. Edited by Professor LIAS. *Jonah*. Edited by Archdeacon PEROWNE. (Cambridge University Press.) Every fresh instalment of this annotated edition of the Bible for schools confirms the favourable opinion we formed of its value from the examination of its first number. For a couple of shillings a reader, unable through ignorance of the original Greek to profit by such a work as that of Dean Stanley on the Epistles to the Corinthians, will find in this little volume a very large portion of the information given in the larger and more scholarly work. In the introduction, the geographical position of Corinth is described literally, and illustrated by a map. A sketch of the history of the city is added, followed by that of the church. The origin and plan of the Epistle are discussed with its character and genuineness. The analysis of its contents is very full and clear, and will be found of great service to the teachers of the more advanced classes in Sunday-schools and to the leaders of Bible-classes. The notes at the foot of the text are brief, but suggestive; the care bestowed upon the translation of the aorist is of itself, at least, a new exposition of the Apostle's meaning. While showing no bias in favour of special theological views, the editor has sought to give what he felt to be the actual meaning of St. Paul. We should recommend the committee of the City Missions, and all who have charge of rural evangelisation societies, to put this book into the hands of their agents. The nature of the Book of Jonah is such that it involves a discussion at the outset as to whether it is fable or fact, or partly both. And we have, therefore, a portion of the introduction devoted to that subject. The moral teaching of the book is so valuable, and the light it sheds upon the growth of religion amongst the Jews so interesting, that these elements ought to receive the largest share of an editor's attention.

HEALTH PRIMERS.—*The House; Alcohol, its Use and Abuse; Exercise and Training; Premature Death*. (London: Hardwicke and Bogue.) This new series of primers on subjects connected with the preservation of health, is likely to prove of great use. It is under the general editorship of men distinguished for medical science, and the volumes before us are written in so plain and practical a manner that they are sure to interest the reader, and to furnish him with a few plain rules for guidance. We have classed them with school books, not that they can be used as "readers," but because they will yield to teachers the sort of information that is needed for practical physiology and in lessons on domestic and social economy. We also recommend their use by housekeepers for the management of house and children; and young men would do wisely to read the second and third of the little volumes on the above list.

Henry's First Latin Book. By the Rev. J. K. ARNOLD. New Edition, Edited and Revised by C. G. GEPP, M.A. (Rivingtons.) This is an almost entirely new book, bearing scarcely any traces of the earlier editions. Our old friends Balbus and Caius have disappeared, and with them the method on which Mr. Arnold chiefly prided himself. We venture to think that this new edition is a great improvement upon the older one.

A Greek Primer for the Use of Beginners in that Language. Sixth Edition. Revised and Enlarged. (Oxford: At the Clarendon Press.) This is the abridgement of Wordsworth's larger grammar abridged and translated into English. It has passed through six editions in about as many years, and is therefore proved to be worthy of a more general use.

The Second Book of Xenophon's Anabasis. Edited, with Notes, by C. S. JERRAM, M.A. (Oxford: Clarendon Press.) This edition of the second book of the "Anabasis" is published as a history in itself, detached from the rest. An introduction

gives an account of the preceding events of the march and of the battle. The text is divided into paragraphs, with headlines in English, which serve as a guide to the young student in translating. Copious notes are added, and an admirable map.

Homer's Iliad. Book I. With an Essay on Homeric Grammar and Notes by D. B. MONRO, M.A. (Oxford: Clarendon Press.) The essay is a valuable commentary on Greek grammar in one of its earliest stages, and may be profitably read by any student of the language. But it is indispensable to the student of Homer. This is a beautiful edition of the first book of the "Iliad," and, like all the Clarendon Press series, is well printed and well edited. It has notes, but no vocabulary.

Homer's Odyssey. Books XIII.—XXIV. By W. W. MERRY, M.A. (Oxford: Clarendon Press.) Mr. Merry says in his preface, "the very favourable reception of my school edition of the first half of the 'Odyssey,' published in this series, induces me to hope that the present volume may meet with as kindly a welcome." We may add that it deserves such a welcome, and feel sure it will find it. The story is told in the introduction, and the subject of the text is explained in English. A sketch of Homeric forms is added, and in the notes all the help students can possibly desire or need is given.

Æschylus Prometheus Bound. With Introduction and Notes. By A. O. PRICKARD, M.A. (Oxford: Clarendon Press.) It may be doubted whether it is really advisable that students should at an early stage of their study of a language be taken to its poetic masterpieces; whether we ought not rather to learn Greek in order to read Æschylus than to read Æschylus in order to learn Greek. But putting such doubts aside, this edition admirably supplies a serious need. Too often has the junior student been left with nothing between some "monument of classical erudition" and the bare text but that variable quantity, the discretion of a junior master. Mr. Prickard supplies what the student most requires for private reading and preparation. The introduction and notes are really what is necessary for an intelligent comprehension of the play.

PRACTICAL READING BOOKS. No. I. *The Science of Common Life.* By CUNNINGHAM GEIKIE, D.D. (Strahan and Co.) A book of this kind is an improvement upon the "guides to science" which were once so popular. But science cannot be effectively taught in a reading lesson, or by means of a reading book. Children ought to be able to read intelligently and expressively books on science, among other forms of literature, and therefore the materials must be in a school. Dr. Geikie has rendered a service by producing a book which teaches a little science, but which is at the same time a reading-book.

The Illustrated English Reader. Primers I., II., III. London: (W. Collins and Co.) These primers are constructed of the most primitive forms, which are combined with initial letters in such a manner as to produce a great variety of words. Sentences are then composed of the words and form an exercise-reading. Teachers can use these materials in the phonic or look-and-say method.

The Second French Book. Edited by HENRI BUE. (Librairie Hachette and Co.) This is a useful addition to the class-book already in use. It is drawn up according to the needs of elementary schools, is lucid in its arrangement, and full of information. It is small in size, but consists of a grammar, conversation, and translation. The book has been adopted by the London School Board, which is a testimonial in its favour.

THE LONDON SCIENCE CLASS BOOKS.—Practical Physics, Molecular Physics, and Sound. By FREDERICK GUTHRIE, Professor of Physics in the Royal School of Mines. (London: Longmans and Co.) We have already called the attention of teachers to this series, which is under the general editorship of Professors G. C. Foster and Philip Magnus. This addition to the numbers already issued is an original and instructive method of treating the subject of physics. It is an attempt to bring practical work into its teaching which is so essential to a thorough and permanent knowledge of science. Professor Guthrie, speaking of a mere word knowledge, says, "Such knowledge alone no more gives its owner a right to be reckoned a physicist than does a knowledge of sound and harmony entitle him to be called a musician, or a knowledge of perspective and colour to the name of artist."

The *Athenæum* is glad to hear that Mr. Ruskin has been induced to withdraw his resignation of the Oxford Slade Professorship.

NO GAS IN DAYTIME.—See Chappuis' Reflectors.—60, Fleet-street.

THE IRISH ROMAN CATHOLIC UNIVERSITY QUESTION.

The *Freeman's Journal* of Friday returns to the question of the Roman Catholic University, which is attracting increasing attention at Dublin, and, dealing with the speculations in London journals as to the probable intentions of the Government, states decidedly that complete equality with the Protestants and Presbyterians must be the principle adopted—or a Government charter for an endowment of a Roman Catholic University. Every other scheme, while encountering the savage opposition of Liberals enraged at an opportunity snatched from under their hands, will meet with but the cold acceptance of those whom it would be intended to conciliate, who would take it as an instalment, and at the best would barely cobble the question. The *Freeman's Journal* says:—"When first we noticed this university measure 'in the air,' the solution hinted at by the English journals in the van of the discussion was one based upon the lines of the Intermediate Education Act, which all appear desirous of submitting to an honest test, and to which Roman Catholics and Protestants seem prepared to give open fair play. Now it may be stated at once and for all that a mere degree-conferring examination board will never satisfy the Roman Catholics of Ireland for a university. Neither will endowment by results. We want a university in name and in fact. We want a cluster of colleges, endowed and degree-giving, residence in which and education under which shall place the Roman Catholic youth who can afford to devote themselves to study for a few years at such an institution upon an equality with the Trinity man. An equal fame with Trinity cannot be acquired in a brief period, but we greatly miscalculate the spirit and capacity of our Irish Catholic young gentlemen—we vastly underrate the teaching power which our Catholic community, lay and cleric, can supply—if a respectable prestige be not quickly won, and if the life of intellectuality, in which the so-called Queen's University is so lamentably deficient, shall not ripen into vigour in such an institution as we have foreshadowed. We have stated the kind of Act which alone can command Roman Catholic support. The great Roman Catholic bodies of the country have over and over again proclaimed it, and if the Government fail in their measure, no matter how well-intentioned, it cannot be because of ignorance of the wants which they are expected to satisfy."

"An Irish Conservative" writes to the *Times*:—"There is a rumour prevalent throughout the north of Ireland that it is the intention of the Government next session to introduce into Parliament a Bill either endowing a Catholic University or making some great concession to the Catholic party in the matter of education. A word of warning may not be without some effect in keeping the Government clear of a rock upon which they would undoubtedly be wrecked. No Irish Conservative member who voted for such a measure dare present himself for re-election. A combination of the whole Protestant force of the province would hoot him from the poll, and, in my opinion, they would act wisely in so doing. The present Conservative Government have already given great offence to the feelings of the Irish Protestant Conservative party—witness their recent law appointments. It requires, therefore, very little further aggravation to drive the Irish Episcopalians into a close alliance with the Liberal Presbyterians, a consummation the Government will at once effect, to their own discomfiture, if there is any truth in the rumours spreading far and near regarding their education policy as applied to this country."

The *Echo* notices a report that Cardinal Manning has had an interview with Lord Beaconsfield, and has laid before him his views on Irish education.

The *Daily News*, in reference to the report that the Government are about to deal with the subject of Irish education, says:—"If Lord Beaconsfield could succeed in securing the Irish vote as a permanent addition to the Parliamentary strength of his party, he would retire from the helm amidst louder plaudits than he has ever yet received. In a speech which Mr. A. M. Sullivan made on Saturday night at a meeting of the London Home Rule Club, English party leaders were warned that the number of Parliamentary votes controlled by the Home Rule organisation is not to be measured by the number of Irish members. There are two millions, Mr. Sullivan estimates, of Irishmen in England. There are four English seats of which they have the absolute disposal; thirty others where by throwing their weight into the scale they can make it turn in favour of the candidate whom they support; sixteen others where their voice is a considerable element. Altogether there are fifty seats to be secured by Irish influence for the party which will undertake to satisfy Irish ideas as they are conceived by the organisers of the Home Rule League and the Home Rule Confederation. After the discredit into which extreme Home Rulers have fallen in their own country, this must appear to be rather a sanguine estimate; but there can be no doubt that the Irish vote might become a powerful element in English politics. At what price, however, is it to be obtained? It will be granted only, Mr. Sullivan assures us, in return for a promise to support Home Rule. Even Lord Beaconsfield, we may imagine, would hesitate to pay this price. But a smaller bribe may be found sufficient to obtain the adhesion of leaders of opinion who have a more powerful influence on the Irish vote than the Home Rulers. By making concessions to Roman Catholicism in educational matters, a large contingent

from Ireland might be added to the Conservative side of the House. It is in this direction that Lord Beaconsfield, with or without good ground, is suspected of leaning. The principle of the Intermediate Education Act is to be applied on a larger scale to solve the problem with which Mr. Gladstone tried in vain to deal. We trust that this current anticipation of the Irish Education scheme of the Government is erroneous. It will be peculiarly unfortunate if England is committed to a retrograde movement at a time when Continental nations are bestirring themselves to set their education free from clerical control. There are fewer Protestants in Belgium than in Ireland, yet the Belgian Government is contemplating an Act to separate secular from religious instruction in primary schools. One of the first works to which M. Dufaure and his colleagues have pledged themselves in France is the reorganisation of public instruction in a similar sense. The privileges in the matter of University degrees which the clerical party succeeded in gaining from a reactionary Assembly are to be reclaimed by the State. If it is part of Lord Beaconsfield's domestic policy to give to the Roman Catholic priesthood, directly or indirectly, that control over education of which their brethren are being deprived in France and Belgium, he may temporarily increase the Conservative ranks in Parliament, but we can hardly suppose that the measure would find acceptance with the bulk of the English people. Ireland certainly would have little cause to be grateful for his statesmanship, and we may reasonably doubt whether the 'Irish vote' in its entirety is to be purchased by such a concession."

With regard to the intentions of the Government on the subject of the Catholic claims for a separate University in Ireland, the London correspondent of the *Daily Express* says it will be proposed to grant another million out of the church surplus, to be expended on the same principles as the million granted last year for the purposes of intermediate education. All unendowed colleges and superior schools will, it is said, be allowed to compete for the bursaries, and the present University of Dublin will be compelled to grant degrees to those who answer up to a certain standard. This is substantially the plan referred to in our last number, and would be virtually an endowment of the Catholic University.

NONCONFORMITY AND NATIONAL LIFE.

The fourth of a series of lectures on Nonconformity at Crouch End and Highgate was given by the Rev. Dr. Allon on Wednesday, January 22, at Park Chapel Lecture Hall, Crouch End, his subject being "Nonconformity in its Relation to National Life." William Green, Esq., of Highgate, took the chair, and in his introductory remarks said that the hostility between Church and Dissent at Highgate was something astonishing, in every work the domineering spirit would come forth, and he believed Church people would walk on Dissenters' necks if they would only let them. The Dissenters in the provinces had felt persecution much more keenly than in the metropolis; indeed, he could not help wishing that the Dissenters of the metropolis were persecuted just a little so that they might wake up and claim their just rights and privileges.

Dr. Allon commenced his lecture by saying that wrong would never become right because it was committed by an official, a committee, or Parliament itself; and this was the principle that underlaid the subject he was about to discuss. This question not only concerned a sect, but the whole nation. A man, by fraud or theft, may seem to grow richer, and enjoy what riches procure; but no one could deny the bad bargain the man had made for himself. So with a wicked treaty or lying diplomacy—it would sooner or later bring just and terrible retribution upon the nation. History proved over and over again that the more successful the persecution the nation had been visited with, the worse was the retribution, and in every case the persecutors themselves were by far greater the sufferers than the persecuted. This could easily be seen in the history of the Church, as was shown by several illustrations. Everyone could not help but see that all the measures for the persecution of Dissenters had terribly avenged themselves upon their authors. Yet still there were no signs of repentance, nor any endeavour to offer reparation for the wrongs inflicted. Dr. Allon went on to say that by agitating for the disestablishment of a State Church, one simply claimed a national right, and asked that an injury to himself should be removed, and appealed to the public to help him in doing it. The Church, there could be no doubt, was established by a purely political process—an Establishment, he believed, that had proved itself injurious to the nation, and therefore a political process ought to be employed to disestablish it. He appealed to Parliament to do the work, he attended meetings and agreed to resolutions for its being done, and he voted for candidates for seats in Parliament who would vote for it. If that made him what was called a "political Dissenter," then he was one in the fullest sense of the word. No other authority than Parliament could be appealed to in the matter; no other men than politicians could take the question up; and therefore, if he appealed to these means, why should he be branded by any name used in a disparaging sense? This question was no longer one between two good men, or two parties; it had become to all intents and purposes a question of national expediency. Out of the thirty-two millions of people, no one claimed for the Church more than seven millions—indeed, according to the *Guardian* of

last Wednesday that was the actual number of sittings provided. This alone was sufficient to cast ridicule upon the claim of the Church to be a national one. There was not, Dr. Allon thought, a single instance on record of the Church leading the van in questions of reform—as, for instance, the abolition of the slave-trade, the enfranchisement of the people, or the repeal of the corn laws. In none of these measures did the Church stand out, but rather in favour of measures curtailing liberty and reform, as witness only lately the iniquitous vote upon the Afghan war, which was merely following out the policy she had so long adopted. In evangelisation the Church had never led—always followed—and the paralysing effect of State control was always felt. Methodism has rapidly spread, until now it reached to nearly every hamlet, and in the larger number of towns and villages the accommodation provided by Nonconformists was the greatest. This was done out of the depths of their poverty, for few rich men were to be found amongst the Methodists or Calvinists. The Church had, in many places, been forsaken for the chapel—the sweets of liberty once tasted, men had seldom gone back to the Church, notwithstanding inducements to do so, and Nonconformists had always been first in matters involving freedom and liberty. In conclusion, Dr. Allon paid a graceful compliment to the clergy of the Church, of whom he did not complain; he was opposed to the system altogether of a Church, not national, being called by that name and enjoying privileges not extended to every good citizen.

A vote of thanks to the lecturer was moved by the Rev. A. Hannay, and seconded by the Rev. G. D. Bartlett, of Highgate. The lecture, which was delivered in Dr. Allon's most vigorous manner, was attentively listened to throughout by an appreciative audience.

THE BISHOP OF OXFORD AND RITUALISM AT CLEWER.

In the Court of Queen's Bench Division of the High Court of Justice on Thursday, Dr. Stephens, Q.C., with whom was Mr. Jeune, said he was instructed on behalf of Frederick H. Julius, M.D., of the Hermitage, in the parish of Clewer, for a rule calling on the Bishop of Oxford to show cause why a writ of mandamus should not issue directing him either to issue a commission or to send a case in the first instance by letters of request to the Court of Appeal for the province, under the provisions of the 3rd and 4th Vic., cap. 86, to inquire into certain Ritualist practices of the Rev. T. T. Carter, of Clewer. The applicant's affidavit stated that he was and had been during his life a member of the Church of England, and that he had resided for many years in the parish of Clewer, of which the Rev. T. T. Carter was now, and had been for many years, the rector. On July 11, 1878, the applicant, by his proctor, wrote to the Bishop of Oxford, in whose diocese the parish of Clewer is situated, complaining of the conduct of the rector in the performance of Divine worship, using, and allowing to be used, in the ministration of public worship certain vestments, and in celebrating the holy communion contrary to the Act of Uniformity, and which charges the applicant stated he was prepared to establish by competent witnesses. He also complained that in consequence of these illegal practices he was prevented from attending Divine service in his parish church, and that he applied to the Bishop of Oxford to issue a commission for the purpose of inquiring into the grounds of, and about, the charges, in accordance with the provisions of the Act for the better enforcement of the Church Discipline Act. On Oct. 12, 1878, his lordship replied that he had received the complaint, and that he would give it his best consideration. On Aug. 9 the applicant's proctor wrote to the bishop, inquiring whether his lordship had been able to give the matter his consideration, and if so what was the result. On the 10th the bishop replied that he could only say that he had not been able to satisfy himself as to the best way of dealing with the complaint that had been made against the Rector of Clewer. He mentioned that not as affording an answer, but as taking unusual care in deciding on the course which he ought to adopt in consequence of the repeated occurrence of failure in legal proceedings, which had a tendency to cover all with ridicule and bring the Church into such contempt as he was not willing to increase. He added that he had further to consider that the complaint was in opposition to the strongly expressed wish of the majority of the parishioners, and that the person complained of was in advanced years, generally respected, and even beloved by persons who knew him. On Oct. 22 the proctors applied to the bishop to know if his lordship had determined as to the course to be pursued, to which they received a reply dated the 23rd, in which the bishop said that he was unwilling to add to the large amount of costly and abortive litigation from which the Church had already suffered so much discredit. On the 12th November Messrs. Moore and Curry again wrote to the bishop, stating that they were instructed to ask his lordship for a definite reply to their client's application of the 11th July—either to issue a commission for the purpose of making inquiry into the grounds of the charges set out in the application, or to send to them a case, by letters of request to the Court of Appeal of the province, to be there heard and determined in accordance with the provisions of the Act for the better enforcing of Church discipline. On the 14th November the bishop replied that he could only

refer them to his last letter, and, as no change had occurred in the state of things in view of which that letter was written, he had nothing to add to it. He was not aware that there was any obscurity in its language. The learned counsel then read an affidavit in confirmation of the applicant's statements as to the practices pursued at Clewer.

The Lord Chief Justice asked how the 3rd and 4th Vic. was affected by the Public Worship Act.

Dr. Stephens said not in the slightest. They were distinct and separate, and were so treated in all the Ecclesiastical Courts. There was, in fact, a clause in the Public Worship Act preserving the 3rd and 4th Vic.

The Lord Chief Justice: Then it was at the option of the parties under which Act they would proceed.

Dr. Stephens: Yes. The Bishop of Oxford, in his letter of the 10th August, specified three reasons which imposed on him the duty of taking unusual care in deciding the course which he ought to adopt. The first was, that because there had been a failure hitherto in taking proceedings under these Acts that therefore there should be an opportunity of curing that defect in future. He (the learned counsel) submitted that the failure to acquire justice in the past was a cause for increased solicitude to promote justice in the future. The second reason was that the complaint was made in opposition to the strongly expressed wish of a great majority of the parishioners, but that was no valid answer to the complaint. The third reason was that the person complained of was a clergyman in advanced years, generally respected, and even beloved by those who knew him; but, assuming that to be true, he denied that it was any justification or palliation for a clergyman's violating the Acts of Uniformity. The learned counsel then proceeded to comment at length on the correspondence, and also on the Church Discipline Act and the Public Worship Act, contending that under the Church Discipline Act the Bishop had no discretion, but was bound to issue a commission on the complaint of a parishioner if a *prima facie* case appeared to be made out.

The Lord Chief Justice: If you can satisfy my mind, Dr. Stephens, that all depends on the first statute, and that it is not superseded by the second statute, which vests a discretion in the bishop, you would be entitled to a rule, but I think the matter arises under the second statute.

Dr. Stephens thought that all the proceedings under the Public Worship Act had no reference to the Church Discipline Act. It seemed to him that the proceedings under the two Acts were quite distinct.

The Lord Chief Justice: I think I may assume that all proceedings under the Public Worship Act apply to the same class of cases as are affected by the Church Discipline Act. Could it have been the intention of the Legislature that if a person adopted the remedies provided by the Public Worship Act the Bishop should have a discretion, but if he adopted his remedy under the Church Discipline Act for the very same offences the Bishop should have no discretion? Is not that a *reductio ad absurdum*? I do not say that a further consideration of these two Acts may not lead to this absurdity; but I do say that if so it is the greatest absurdity I have ever known. The Legislature could never have intended anything so preposterous as that. Under the 9th section of the Public Worship Act it is manifest that the Bishop has a discretion.

Dr. Stephens: But he must give his reasons.

The Lord Chief Justice: But you are not asking for a mandamus against the bishop for not giving his reasons but for not doing the thing. I have thrown out the difficulty to which I have referred for your consideration, and it is of a very formidable character; but still, if under the fifth section of the Public Worship Act the old Act is kept alive, it may be that the bishop is ousted of his discretion. Looking at the decision of my late brother Hill—and all he said is entitled to respect—and to the views held by my brother Pollock, it may be that this case turns on the old Act, and if so there are fair grounds for saying that the bishop has no discretion, but was bound to proceed. Therefore, take your rule; but I do not say what will become of it. Your rule will be one calling on the bishop to show cause why a commission should not issue. That is the first step.

Dr. Stephens: Or, in the alternative, that the bishop shall send letters of request to the Court of the province. That is following the Act.

The Lord Chief Justice: Yes; the case is of so much importance that it should be argued before three judges; so you will not bring it on until after the circuits.

Dr. Stephens: Very well, my lord, Rule *nisi* granted.

THE DISESTABLISHMENT MOVEMENT.

THE REV. MARMADUKE MILLER AT FAILSWORTH.

The *Oldham Chronicle* of last Saturday reports a lecture by Mr. Marmaduke Miller, to the Liberal Association, at Failsworth. Mr. W. Butterworth, vice-president of the Failsworth Liberal Association, took the chair, and after a brief address from him, Mr. Miller said:—

The Church to the State was rapidly becoming the question of the age, and all parties in the Church admitted that great reforms were required which could not be brought about so long as the union of Church and State existed. As to Nonconformists meddling in the matter, some said they had no right to do so; but even supposing they did not belong to the Church, they were Englishmen, and as members of the common-

wealth they claimed to have the right to express an opinion whether it was right for the Church to establish a Church at all. His strongest objections to the union of Church and State were on religious grounds, but he was going to-night to take his stand on political grounds. Upon what principle was the State to make its choice of a creed which was to be favoured with State patronage and pay? There were four propositions put forward. Firstly, there were those who said that the State should sanction all the religions existing in the country, and that each religion should receive support according to the number of its members. This was so in France. Secondly, there were able writers who said that the State should establish the religion of the majority of the people. This was the theory laid down by Paley and Bishop Warburton. Thirdly, there were others who said that rulers were bound to consult their own religious belief in preference to the religious belief of the majority. This was the theory formerly propounded by Mr. Gladstone; he contended that the established religion of the country ought to be the religion of the governors; but long ago he abandoned this theory as impracticable. Fourthly, there were those who said rulers ought not to establish all creeds, nor any one particular creed, but to establish the truth. Such an establishment as the present State Church of England was a violation of political justice. He did not wish to say one word against the formularies of the Church of England, but they had no right to the support of the State. Let them suppose the Church sanctioned the Romish doctrines of the immaculate conception, purgatory, and the infallibility of the Pope, what would Evangelical Churchmen say? They would protest against it, because they hold these doctrines are not true. The injustice of a State Church was all the more glaring when they considered that the State paid a large body of preachers to teach diligently its doctrines—about 5,000,000, or 6,000,000, per annum. This money was national property, and yet it was devoted to spreading the religious principles of one sect. The requirements of political justice could not be met by the endowment of all sects, and therefore they must be met by the endowment of none, as in the United States. Nearly one-half of the nation held aloof from the National Church, which was really nothing more than a political sect, and one section had no more right to the protection of the State than the other section had a right to the protection of the police. Now, if State Church establishment was based upon political injustice, its effects must be in some way injurious to the people. After referring to the mixed motives which induced Henry VIII. to throw off his allegiance to the Papal see, the lecturer referred to the various changes in the State religion which took place in the reigns of various kings and queens. First it was Protestantism, then Catholicism, then Presbyterianism, and so on, according to the inclination of the ruler. Yet, after all these changes, the present so-called National Church claimed the protection of the State. Ministers of the State Church, under all its changes, had been pliable material. The words of "Hudibras" were very applicable:—

What makes all doctrines clear?

Two hundred pounds a year.

After referring to the bloodshed and persecution which had at various times taken place under the reign of the Tudors and Stuarts, he asked what was the cause and root from which all these evils grew? Was it not civil power put into the hands of one particular sect? Dissenters were told now that they were not persecuted. That was true; but still they had a right, as Englishmen, to complain of their position, for certainly it was a piece of injustice for one sect to talk of tolerating another sect to worship God in the way they think proper. What Dissenters now enjoyed was their right, and they had wrenched that right out of the grasp of the tolerators. What they wanted was equality in the eye of the law. A State Church was certain to be the basis of political despotism, besides being a political injustice. The State Church of England had kissed the feet of the most tyrannical of kings, but never had one word to say in favour of the liberties of the people. He was quite willing to admit that the Church of England had done a great deal of good, but she had not done that good because she was united with the State. They would see the two points on which he based his remarks:—First, that State Church Establishment was a political injustice, and, second, that the terrible religious persecutions in every land had been the result of religious establishment. The time was fast approaching when there would be a dissolution between Church and State. In fact, that dissolution was taking place now, for in every session of Parliament some fresh link which bound the two was being severed, and the Church of England itself was yearning for freedom. Their fathers had suffered persecution in the past, and if they retained the spirit of their fathers they would hand down their glorious heritage something increased in value.

The lecturer was frequently applauded during the course of his remarks, and the usual votes of thanks brought the proceedings to a close.

MEETING AT STOCKPORT.

The *Stockport County News* gives nearly four columns to the proceedings of a meeting held in the Oddfellows' Hall on the 20th, when Mr. E. Walmsley, J.P., presided. There was a large local attendance. The chairman having introduced the lecturer, Mr. Clarke proceeded to give an address on the "Revenues of the Establishment," making use of statements some of which are now familiar to our readers. At the close he referred to the ultimate disposal of the surplus of Church property. He said:—

In all cases where a church is distinctly a private church, of course it would revert to the person who built it, or to any trustees appointed by him. After all this there would be a considerable surplus, which he thought should be dealt with in the manner intended by those persons who originally endowed our old cathedrals and churches, and in the spirit of our ancient English laws—what are known as Canon Laws. This surplus should be used, then, in the first place, for the relief of the poor and improving the dwellings of the poor, and for distinctly educational purposes. (Hear, hear.) He did not think the payment of the National Debt is the best way to use this surplus. In all probability we have a long period of hard times before us

even now—he could quite see that this depression is likely to exist for some time—and when a depression in trade exists, when a country is getting visibly poorer year by year, there is always a danger lest the education of the country should suffer thereby. It is often regarded as a superfluity by those who call themselves economists, and there will be a general tendency to devote less money to distinctly educational purposes. We have in the revenues of the ecclesiastical department of the Government ample means to meet all the demands which not only primary but secondary education will make upon the Government of England, and to give the people of this country that sound intellectual culture which will make them better citizens and raise our country in the estimation of the whole civilised world. He should perhaps be told that this is secularism—confiscation. If it is he would wish to secularise what is commonly regarded as religious property, but he maintained that it is not. It has been proved conclusively by the Non-conformists in this country, and by the churches in America, which are self-supporting, that Christian churches can rely upon the voluntary generosity of Christian men; it has been proved that they do not require State aid; that men who believe in great religious principles, who have deep, earnest, and sincere religious convictions, will come forward and spontaneously help these things by means of their pocket and purse; therefore they did not require State aid, but were desirous of carrying out a system of education which shall raise us in the rank of nations, and give to the working men of this country that technical education which they specially require to compete with the workmen of any other country, and to the poorest child in England the chance, as has been said, of rising "from the gutter to the university." (Applause.)

Major McClure made a lively and vigorous speech in following Mr. Clarke. As he rose he was vociferously applauded. We make the following quotation:—

You will have many charges thrown at you if you talk about disestablishment, and will be looked upon at once as an irreligious person by many people. You must take into consideration that in our own town two of our largest churches have been built by our fathers. Some of us were alive when St. Thomas's Church was built by the nation. Many of these churches all over the country have not been built by private people, but by a grant from the nation. These belong to you, and if you look at our parish church, it was built out of rates, and not legal rates, either. (Hear, hear.) A grant was made by Parliament to build our parish church, and that grant was gone on with until it was found they had got far more money than they had any right to, and persons, I believe, are still living in this town who remember people's goods being seized for the building of that church. (Hear, hear.) All these things, we say, have to come up for judgment. We must look to it, and see that it is a righteous judgment. (Hear, hear.) I for one, as a disestablishment man, do not want anything that belongs to the Church proper—anything they have a right to let them have it, and a great deal more they can take—(laughter)—only let us start from that day with a fair field and no favour.

The Wesleyans were next referred to. "If our Wesleyan friends would only look a little more to themselves and their belongings, instead of being proud of so nearly resembling the Church that you can hardly tell they don't belong to it—(laughter)—if they would only just come out and side with the people of Stockport in these rights, and say, 'We have a right in that school and the management of it,' they would soon find that the Church party of this town would grant them an equal right in that institution. Finally," said Major McClure, "I hope the people of Stockport will be like other people, and rise as one man, and when the election comes that they will say, 'We are in favour of the disestablishment movement.' (Hear, hear.) Let us when the time comes be ready with our votes. God is not a being that is dependent upon money, and if the money was taken away He would not allow His religion to die out. Religion will not die out because the money is taken away. Religion will live; and whenever the fight comes upon disestablishment, I hope we may be there to give our aid to the disestablishment and disendowment of the Church of England." (Cheers.)

Mr. STEPHENSON ROBINSON afterwards spoke. A Churchman followed with a humorous interruption; the lecturer replied, and the meeting terminated, the chairman expressing his gratification at its character.

MR. FISHER IN STAFFORDSHIRE.

BRIERLEY HILL.—On Monday of last week Mr. Fisher addressed a meeting in the Town Hall on "Establishments a Failure." Mr. Corham presided. We gather from the *Staffordshire Advertiser*, which devotes three columns to this and a subsequent meeting, that the gathering was a remarkably good one. The Town Hall was crowded. The Chairman made a clever address, and then introduced Mr. Fisher. We quote the following reference to the statistical question from Mr. Fisher's address:—

The other day Mr. Cross, the Home Secretary, in laying the foundation stone of a church at Kirkdale, said: "We must look at what our duty is as a National Church. I have always held, and I always shall hold, that if you say you are a National Church you are bound to provide accommodation and Church ministrations for the whole nation. Never mind whether the people come or not; do not shrink from your duty, and then at all events it cannot lie at your door if the people do not come." (Applause.) That was a very fair statement, and it was one with which he agreed. How far, then, had the Church fulfilled this purpose? The only official statistics which we had were those taken in the census of 1851, when the population of England was about twenty millions, and the people at church—at both services—on Census Sunday numbered three and three-quarter millions, or 18 per cent. of the population. The whole of the sittings provided by the Church, according to that census, was 5,317,000, or 29·6 per cent.—that was to say, sittings for about twenty-nine and a-half

out of every hundred of the population. It was perfectly clear, therefore, at that time that the Church was not providing for the whole of the people. But they would ask what was the state of things now? Well, he had made an extract from a Church almanac which gave careful information on the subject; and though there had been great extension of Church accommodation since 1851, it had barely kept pace with the increase of the population.

Mr. H. Carder moved, and the Rev. G. W. Tooley seconded, a resolution thanking the lecturer for his able and instructive lecture. The resolution was carried unanimously, and a vote of thanks to the chairman (carried with one dissentient) closed the proceedings.

DUDLEY.—The same journal reports that on Tuesday night a meeting was held in the Public Hall, Dudley, for the purpose of hearing an address by Mr. Fisher on the above subject. Mr. C. Cochran again presided. The body of the hall was well filled, but the occupants of the galleries were rather sparse. The chairman having briefly opened the proceedings, Mr. H. Carder moved a resolution to the effect "That the appropriation of public property to a section of the community for ecclesiastical purposes is unnecessary and unjust, and ought, therefore, to be discontinued." Mr. Carder argued that the adherents of the Church were only about half the nation, and that that being the case it was clearly unjust to apply public endowments for the support of the religion of this section. (Cheers.) Councillor Billing in seconding the resolution contended that they had a perfect right to discuss that question, because the Church of England was a State Church, and they as part of the State must have a perfect right to discuss all matters appertaining to their own Church. (Cheers.) Mr. Fisher supported the resolution, devoting his address to the Church property question. As to compensation, he said: Mr. Gladstone estimated that ninety millions of money would have to be paid in that way; but he (the lecturer) had no doubt the sum would be paid. The nation which had paid twenty millions to compensate the slaveholders—some people thought it was the slave who should have been compensated—(cheers)—and eight millions to compensate for the abolition of purchase in the army, would not forget the poor clergy, but would be prepared to deal justly and even generously with them. (Cheers.) Only let care be taken that curates were not created wholesale out of imperfectly educated persons, as in the case of Ireland, solely for the purpose of obtaining something in the shape of compensation. But even if the nation did pay ninety millions as compensation to the clergy of the English Church when it was disestablished and disendowed there would then be a surplus adequate to educate every child in the land. (Cheers.) They did not say give the money to the Baptists, or Independents, or Wesleyans, or to any sect whatever. It belonged to the nation, and what they said was so to appropriate it that the whole nation should get the benefit of it. (Loud and continued cheering.) Before the resolution was put an opportunity was given to anyone to put questions or to move an amendment. No one offered to do the one or the other, and the resolution was put and carried all but unanimously.

OTHER MEETINGS.

DALTON-IN-FURNESS.—Mr. William Clarke, B.A., of Cambridge, lectured here, on Jan. 21, on the "Established Church Incapable of Reform," to a moderate but attentive audience in the Co-operative Hall, Rev. J. G. Anderson in the chair. The rector of Lindal was present, and at the close was allowed to speak in reply, but made only a weak defence of his position. Mr. Clarke was earnestly requested to visit Dalton again.

BARROW-IN-FURNESS.—On the 22nd Mr. W. Clarke gave an excellent lecture in the Town Hall on the "Established Church opposed to justice, progress, and religion," and entirely carried the sympathies of his hearers with him. A well-known local Tory put a string of questions, which were answered by Mr. Clarke amidst the applause and laughter of the assembly. Rev. Mr. Braithwaite presided.

LONG EATON.—The meeting here was held in the large lecture-hall of the Co-operative Society. The Rev. Thomas Mirams, of Derby, presided, and related an instance of clerical bigotry which had recently been exhibited in Derby. Mr. Browne lectured on the "Failure of the Establishment to secure the ends for which it had been created." Votes of thanks to the lecturer and the chairman concluded the meeting.

MEIBOURNE.—On Tuesday evening Mr. Browne addressed a meeting in the Athenæum in this town, Mr. Alderman Longdon, of Derby, took the chair. The meeting heartily accepted the arguments of the lecturer and voted him its thanks. The Rev. William Green and H. W. Earp, Esq., also addressed the meeting.

BAKEWELL.—The Friends' Meeting House in this town was fairly filled on Wednesday evening. The Rev. Thomas Mirams, of Derby, occupied the chair. The rector of this place has recently been charging Nonconformity with being the parent of infidelity; in the course of his address Mr. Browne had quoted an acknowledgement of Lord Rochester that the condition of the Establishment had been one of the causes of his atheism, and the meeting instantly and with enthusiasm seized on the statement as a set-off to the unfounded charges of the rector. The Rev. John Jones, the Independent minister, who is manfully opposing the claims of the State Church in this district, also addressed the meeting.

BELPER.—Mr. Browne had a respectful audience in this place on Thursday evening. Mr. Smedley presided. One question only was put to the lecturer, which was replied to. Messrs. Jabez Brown and Calvert spoke to resolutions proposed.

MATLOCK.—On Friday Mr. Browne lectured in the British School, under the presidency of Mr. Davies. At the close of the lecture a gentleman present asked what compensation would be given to the curates at disestablishment. Mr. Browne replied that curates were not in the service of the public, as the beneficial clergy were, and that therefore they would have no claim to compensation; the beneficed clergy who employed the curates would be compensated in a generous manner, and these would doubtless be generous to the curates whom they employed.

LEEDS.—On January 23 Mr. J. Andrew gave a lecture in the North-street Baptist Chapel Schoolroom on "The History of the anti-State Church Movement, and what is meant by Disestablishment and Disendowment." The Rev. R. Horsfield ably presided. There was a good attendance.

TWICKENHAM.—On Tuesday last Mr. G. Kearley delivered a lecture in the Baptist chapel here on "The National Aspects of the Disestablishment Question," Mr. J. Cowdy in the chair. There was a large attendance, including several Churchmen, and the lecture throughout was received with marked approval. Questions or discussion was invited, but there being no response, the Rev. E. H. Brown moved the cordial thanks of the meeting to Mr. Kearley, which was carried unanimously with enthusiasm.

ECCLESIASTICAL MISCELLANY.

An address signed by 531 of the clergy of the diocese has been presented to the Bishop of Durham, expressing sympathy with him in his illness and regret at the cause which has arisen for the severance of the tie which for seventeen years has bound him to the diocese.

RELIGIOUS LIBERTY IN ATHENS.—M. Angerinos, Minister of Education, has offered Madame Sakalarius, the wife of a Baptist missionary, permission to reopen her school there on condition that either a picture of the Virgin is hung up in it or that a Greek priest is permitted to teach the children the catechism daily. The offer was refused. This school, largely attended by poor children, was closed by the Government three years ago because Madame Sakalarius refused to teach the Greek Catechism in it. The Protestant missionaries declare that there was more religious liberty when the country was under Turkish rule than there is at present.

THE BURIAL QUESTION IN FRANCE.—The Roman Catholic bishops and curés continue to attract the attention of the French Liberals by their intolerance. A new-born child recently died before it could be christened; the curé of Rom refused to allow it to be buried in consecrated ground; the father and mother complained to the maire, who ordered a new grave to be dug in the vicinity of the graves of other members of the family; the curé refused to yield, and appealed to the prefect, who decided that, according to law, the curé was right. The new-born babe has therefore, to the unutterable grief of its parents, been consigned to earth in a portion of the churchyard set apart for persons of infamous character.

SCOTCH CHURCH MATTERS.—The London correspondent of the *Manchester Guardian* writes:—"Owing to the peculiar attitude which Sir Alexander Gordon has adopted of late towards the Conservative party and the treatment he has received at the hands of several of its members, it is understood that he will not next session take an active part in suggesting a special inquiry into the condition of the Scotch Presbyterian bodies. It is expected that Mr. Parker and Mr. Holms will take up their old position in this matter; while, if any movement is made by a Conservative, Mr. Orr Ewing, the member for Dumbartonshire, who is now in the good graces of the Broad Church party in Scotland, will be asked to do the work." [It is worthy of notice that at a meeting of that hon. member's constituents the other day, the Rev. Dr. Story, of Roseneath, said that though "a Whig of the old school," he would support a vote of confidence, because Mr. Orr Ewing was "sound on the Church question."]

THE NEW BISHOP OF DURHAM.—The Queen has been pleased to nominate the Rev. Joseph Lightfoot, D.D., Canon of St. Paul's, and Margaret Professor of Divinity at Cambridge, to fill the See of Durham, vacant by the resignation of Dr. Baring. We find the following in "Men of the Time" about Dr. Lightfoot:—"He was born at Liverpool in 1828, and educated at Trinity College, Cambridge, where he obtained a scholarship in 1848, and graduated B.A. in 1851 as Senior Classic and Chancellor's Medalist. In 1853 he was Norrisian University Prizeman, and he proceeded M.A. in the next year, having been previously (in 1852) elected to a fellowship in his college. In 1854 he was ordained deacon by the late Bishop of Manchester, by whom he was also admitted into priest's orders in 1855. Dr. Lightfoot has been successively appointed Tutor of Trinity College (1857); Honorary Chaplain to Her Majesty; Hulsean Professor of Divinity in the University of Cambridge (1861); Examining Chaplain to Dr. Tait, Archbishop of Canterbury (1868); and Canon of St. Paul's Cathedral (Feb., 1871). He has published editions of St. Paul's Epistles to the Corinthians and Philipians, and of the Epistles of St. Clement of Rome, 1869; 'On a Fresh Revision

of the English New Testament, 1871; sermons, and articles in periodicals."

LAWYERS AND THE DISESTABLISHMENT QUESTION.

The following is extracted from a recent number of the *Solicitors' Journal*:—"A meeting was held at Clement's-inn Hall on Wednesday last, under the presidency of Mr. D'A. B. Collyer, B.A. Mr. Dowson opened for the debate the following proposition:—"That it will be to the advantage of both Church and State to sever their connection." The discussion was well sustained by several of the gentlemen present, the principal speakers for the affirmative being Messrs. Ashton, Cross, Owen, Spokes, and Atherley Jones; for the negative, Messrs. Bartrum, Ward, and Kains-Jackson. The arguments adopted by the speakers in favour of disestablishment mainly consisted of (1) the injurious effect which a State Church produced upon the conscience and sincerity of the clergy; (2) the present enormous diversion of opinion existing within the Anglican communion; and (3) the consequent hardship suffered by Dissenters from the State patronising one peculiar religion. The opposite view chiefly dwelt on the superiority of culture and independence of thought evinced by clergymen of an established Church in contrast with those of a voluntary system. At the conclusion of the debate the chairman summed up and put the question to the meeting; when the affirmative was carried by a majority of two."

THE DEAD LOCK AT ST. JAMES'S, HATCHAM.—St. James's, Hatcham, was the scene of fresh agitation on Sunday, and no services were held. The Rev. Mr. Walker, the new vicar, entered the church in the morning, attended by Mr. Layman, of St. Alban's, Holborn, and Mr. Plympton, ex-churchwarden. Mr. Churchwarden Saunders, accompanied by Mr. Morton and two ladies, followed. Mr. Saunders said he regretted to see that two candlesticks and a cross had been replaced on the communion table. He then removed them into the vestry. Mr. Walker said he regarded their removal as an insult and interference with the performance of Divine worship, and refused to proceed until they were replaced. They were not replaced, and no services were held. The vicar communicated with the bishop, explaining his reasons for closing the church. He says that the mob broke into the Sunday-school and maltreated the teachers, and adds: "Mr. Saunders quoted your lordship's name in such a manner as seemed to me to imply that his conduct would receive your lordship's approval. My lord, it must be obvious to you that this is no personal question of mine, but one which equally affects the whole Church, the interests of all the clergy, and not one parish only. The treatment we have already endured is a system of bullying which is a shame and disgrace, and makes the blood of just people boil." A handbill, the vicar says, was circulated, inviting the parishioners to attend the church, and, if necessary, protest against any attempt to reintroduce the ornaments previously removed.

THE NEW BELGIAN EDUCATION BILL.—The *Pall Mall Gazette* Brussels correspondent writes:—"The principal provisions of the Ministerial project of law for the reform of the primary schools are that the teaching of religion is no longer obligatory, but left to the care of the families and the clergy of the respective religious denominations, who may give it in the schoolrooms before or after the regular school hours. The ecclesiastical inspection is suppressed, and the local surveillance of the school is confided to the communal authority, and to School Boards named by it. The Government exercises its surveillance through sub-inspectors and inspectors. The last, under the presidency of the Minister of Public Instruction, and five more persons nominated by the Minister from the Council of Studies. The Communal Council appoints the teachers, who, however, must have the diploma of the Government. This excludes the teachers who have pursued their studies in private (the episcopal) training schools. The Government teachers' training schools will be increased from six to twelve, two more for male and four more for female teachers. Every pupil in the training schools will have complete liberty to fulfil the duties of the religion to which he or she belongs. From the whole tenor of the project of law it results that the primary schools are to be henceforth under the exclusive direction of the State, and that all attempts at establishing in them any sort of priestly authority over the lay teacher will now be impossible. The project of law prohibits also the adoption of denominational schools by the communes."

THE TRAFFIC IN CHURCH LIVINGS.—The *Church Review* quotes the following advertisement from a contemporary which appeared on Jan. 17:—

Advowson and Right to the Next Presentation to a Rectory, in the Diocese of Ely, with a gross income of 900*l.*, derived entirely from glebe lands, let to first-class tenants, subject to the life of the present incumbent, aged seventy-three. It is very pleasantly placed, about eight miles from Peterborough, and there is a station on the North-Western Railway in the village. The population is about 900. The district is agricultural. The residence is built of stone in the Elizabethan style, and affords ample accommodation for the reception of a family. The proximity of Peterborough affords an opportunity of excellent society. The church is a fine structure in stone in the perpendicular Gothic style, ornamented, and is in most excellent repair. The schools have been newly built and are voluntary.

On this the *Church Review* remarks:—"Will the Bishop of Ely or his archdeacon kindly look after this little affair? No doubt there is 'excellent society' in Peterborough; we hope it will maintain its high quality. The advertisement affords a

warning as to how it may be corrupted. We fancy this concern has been in the soul-market before. The incumbent being now seventy-three, the value should increase in an accelerated ratio." The *Ecclesiastical Gazette*, which has long been the official organ of the Anglican Episcopate, and is forwarded gratuitously to every beneficed clergyman in England and Wales, announces that in future its columns "will be closed against advertisements of the sale of Church preferments, and to all such announcements as are intended to facilitate secular traffic in spiritual things."

INTOLERANCE IN DERBY.—The *Derby Reporter* says:—"Some time ago, on the retirement of Mr. Bemrose from the mayoral chair, it was suggested that as Mr. Bemrose had so closely identified himself with religious work, and had rendered so much assistance during his mayoralty to all denominations, it would be a very fitting recognition of his labours if an address was presented to him by the ministers of religion in the town, expressing admiration of his character, and thanking him for the efforts he had made to promote the cause of religion generally. The suggestion emanated, we are informed, from a minister of the Church of England, and was at once warmly taken up by ministers of all denominations. In due course of time a meeting was held and the address was drafted. It commenced, 'We, the undersigned ministers of religion'; and when certain clergymen heard the preamble, first one and then another declined to recognise the Dissenters as 'ministers of religion,' and accordingly refused to put their names to the address. The result was that the proposed address of congratulation fell through. Two of the clergymen of the Church of England—to their honour be it stated—did not participate in this objection to the address; and, though we are not at liberty to give their names this week, we hope, for obvious reasons, that the public will come to know them. Another minister, while he thought the objection was a very fair one to make, with amazing condescension, agreed on certain conditions to sink his private opinion, and to sign the address. Comments on the facts which we have recorded would be superfluous."

THE RECTOR'S RATE AT FALMOUTH.—For a considerable time there has been a dispute between the Rector of Falmouth and the ratepayers respecting the payment of the rector's rate. The rate was granted by a charter in the reign of Charles I., and by it all owners of houses, buildings, &c., are liable to pay a rate of 1*l.* 6*d.* in the pound on the rateable value of their property for the use of the parson. The parishioners objected to the impost, because at the time the charter being granted there were very few houses in the parish, whereas, at present, there are a large number, and buildings are springing up in all directions. They offered to compromise the matter by giving the rector a sum of 800*l.* per annum as a fixed salary; but that was refused. Since then no rates have been collected, and the rector receiving no stipend has had to reduce the clerical staff in the parish. Last week the committee received a communication from the owners of the advowson, stating their willingness to accept 1,200*l.* per annum in lieu of the rate, and a house to be provided for the rector's use, or 100*l.* per annum more to be paid him to rent one, and all the legal expenses incurred in the matter to be borne by the ratepayers. A public meeting was held on Friday evening to consider the matter, the mayor presiding. The terms above mentioned were submitted by the chairman to the meeting, and amongst other speakers the rector said as a man of God and a man of peace he wished for a settlement of the matter. The terms were not his, but those submitted by the patron. He advised the ratepayers to accept them. The mayor said the committee were willing to offer 1,100*l.* a year, and pay one-half of the costs, and it was suggested the rector should forward a communication to that effect to the patron. This the rector consented to do, and to use his best endeavours to bring about a satisfactory settlement.

CHURCH DEFENCE INSTITUTION.—On Friday night the annual meeting of the London Branch of the Church Defence Institution was held at Sion College, London Wall, the Right Hon. J. G. Hubbard, M.P., in the chair. The Chairman, in opening the proceedings, said that ten years ago political liberty was granted to all classes in this country, but now religious equality—a very different thing—was demanded. The Church was attacked by men who were able and experienced agitators, backed up by ample funds, and the Church Defence Institution existed to resist them, by placing before the country true statements with regard to the actual position of the national Church. The Burials Bill he regarded as an attempt to secularise the churchyards first, and the churches themselves afterwards. Canon Gregory, in moving that it is desirable the union between Church and State should be maintained, said that if the Church were disestablished and disendowed, only a revenue of 1,200,000*l.* would be available, just what it cost, including voluntary grants, to provide School Board education in London. Churchmen now no longer received Church rates, which were contributed for the glory of God, but now they had to pay a tax to the school boards, which he thought had the effect of bringing about the very reverse. Dr. Alfred Lee, in seconding the resolution, said that the practical work which Churchmen ought to do was to oppose Mr. Balfour's Burials Bill. The resolution was unanimously agreed to. Mr. J. G. Talbot moved: "That it is the duty of all Churchmen who value the blessings of a national Church, to give their active support to the Church Defence Institution." He said that, as a member

for one of the grand old Universities, he attended there because he believed those institutions were in accord with any society that meant to rally round the Church when it was attacked. While they resisted the aggression of the Liberation Society they should not relax their spiritual efforts, or else they would suffer in case a revolution—he did not mean a sanguinary one—of thought occurred in this country. The experiences of the disestablished Church of Ireland were not calculated to impress them in favour of trying the same experiment here. Some of the endowments of the Church in this country—especially in the case of St. Paul's Cathedral—were 1,300 years old, and he thought there was no property which could lay claim to so remote a title. (Cheers) Mr. Edward Clarke seconded the resolution, which was agreed to unanimously.

Miscellaneous.

THE CROWN AND ITS POWER OF DECLARING WAR.—On Thursday last a lecture was delivered in Thrapston Corn Exchange by the Rev. J. Hirst Hollowell, of Bedford Chapel, London, on "The Place of the Crown in the English Constitution and its Prerogative of Declaring War." The lecture was given under the auspices of the Thrapston and Islip Liberal Association. There was a large audience. A resolution condemnatory of the war in Afghanistan, and a vote of thanks to the lecturer were unanimously passed. Mr. Hollowell lectured on the same subject at Rushden on the following evening.

COST OF SMOKING AND DRINKING IN AMERICA.—Judging from the statistical summaries contained in the annual report of the Commissioner for Federal Taxes, the amount spent in the United States on smoking and drinking is enormous. During the fiscal year ended on June 30, 1878, notwithstanding the hard times, 1,905,063,000 cigars were consumed. The report estimates each cigar at, on an average, 10*c.*; so that the total value of the cigars consumed in the year would be about 190,506,300*dols.*, or about 38,101,260*l.* In addition there were also consumed 25,312,433*lb.* of tobacco for smoking, the value of which is estimated at 15,000,000*dols.* (3,000,000*l.*). But the expenditure on tobacco is almost insignificant when compared with the sums spent on drinks of various kinds. Thus, 317,465,600 gallons of fermented liquors were consumed, or over seven gallons per head of the entire population (estimated at about 44,000,000), including women and children. Fermented and spirituous drinks cost the people of the United States, according to the estimate of the report, 596,000,000*dols.* (119,200,000*l.*), or 13*dols.* 2*s.* (2*l.* 13*s.*) per head. The figures of the report show further that during the last financial year the consumption of beer had increased, while that of spirituous liquors had declined, 1,500,000 gallons more of the former and 6,520,000 gallons less of the latter having been consumed than during the preceding year, a fact, which, perhaps, ought to be considered an advance on the road of temperance.

THE FOREIGN MEAT TRADE.—The import of American meat into this country is assuming such large dimensions that it is not surprising farmers begin to be somewhat anxious as to the future of the cattle trade. Some information on the subject, which will be interesting not only to them but to meat consumers generally, was given at a dinner held at Glasgow by the butchers engaged in the American meat trade. The chairman, in the course of his observations, observed that "farmers might be assured that the coming summer and autumn would be the worst they had had to face with America, large freight contracts having been entered into for the transport of cattle into Britain. So large were those contracts that he was afraid many of them would never be completed, as, if all were fulfilled, cattle would be as cheap with us as in America." With regard to the increase of the American trade, it was stated that the entire quantity of meat imported into Great Britain in 1876 was 16,165,632*lb.*, the money value of which was 389,395*l.* In 1878 it had risen to 53,661,216*lb.*, with a money value of 1,264,764*l.*; while from Europe the total money value of dead meat was only 66,535*l.* The value of the imports of all classes of live stock into Great Britain last year from America and the Continent was 7,454,482*l.*, and with dead meat added, 8,785,781*l.* Of that sum nearly 4,000,000*l.* was from America. Every year, it was pointed out, Europe can spare fewer cattle, and it is to America we must look to make up the deficiency in the home supply. Sooner or later all these importations of meat must tell upon our butchers' bills; but at present they remain, strange to say, as high as ever.—*Pall Mall Gazette.*

The next number of the *Nineteenth Century* will contain articles by Mr. Henry Irving, Prof. Fawcett, and "Verax."

The next entrance examination to Girton College, Cambridge, will be held at the London University, Burlington-gardens, on March 17 and following days. Three scholarships, of the annual value of 100*l.*, 60*l.*, and 40*l.* respectively, and tenable for three years, will be awarded in connection therewith.

The *Academy* states that Senor Emilio Castelar has accepted the invitation of the curators of the Taylor Institution to give a course of lectures on Spanish literature before the University of Oxford during the next summer term.

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The Nonconformist.

WEDNESDAY, JANUARY 29, 1879.

THE WEEK.

TELEGRAMS from Lahore state that the position of Yakoub Khan at Cabul has become precarious; that the Ghilzai tribe have commenced hostilities against him; and that the Ameer's son has been obliged to withdraw his troops from the capital to prevent desertion. Shere Ali remains in Turkestan, and seems to be awaiting the course of events, or the advent of spring. The death of one of his devoted partisans, Mir Akhor, Master of the Horse, removes the ablest and most fanatical opponent of British policy in that country. General Stewart has not rested at Candahar, but his troops have occupied Khelat-i-Ghilzai, ninety miles on the road to Cabul, and within easy distance of the fortress of Ghuzni. The whole course of events in Afghanistan, indeed, suggests not only the probability of an advance upon the capital as soon as practicable, but of an occupation of the country. There seems to be no prospect that Shere Ali will consent to a dismemberment of Afghanistan as proposed by the Indian Government, and we fear there is good reason to believe that Lord Lytton—of course with the sanction of the Home authorities—is contemplating the permanent annexation of that vast territory; a course which experienced Indian statesmen have predicted must be the inevitable result of our invasion of Afghanistan. The chronic anxiety, disturbance, and heavy expense which the carrying out of this policy would involve is obvious.

The heads of the Government have been setting to work as if with a view to lay before Parliament an important programme during the session which is to be resumed on February 13. There can be little doubt that domestic legislation will figure prominently in the Royal Speech, and according to rumour, no promise relative to the county franchise will find a place in it. It is said that the five Cabinet Councils during the past week were, to a great extent, engaged in considering the Irish University question, without any definite conclusion being arrived at. If the *Standard* is to be credited, Ministers almost despair of any immediate settlement of this delicate problem, and if we may believe the *Freeman's Journal*, the mouth-piece of the Romish bishops, nothing will satisfy them short of a University "in name and in fact"—a proposal which "An Irish Conservative" announces would raise a great commotion throughout the north of Ireland, and drive the Irish Episcopalians into a close alliance with the Liberal Presbyterians at the next general election.

An important memorial has been sent to the First Lord of the Treasury from fifty of the best known and most influential mercantile and banking houses in the City of London, pointing out the serious defects of the present law of bankruptcy, and urging that the Bill of 1878, with any needful additions, may be reintroduced at an early period of the coming session, and may be strenuously supported by the Government. The memorial specially insists upon three needed measures of reform. The first is to prevent the existing scandal by which new and vicious facilities are given to insolvents to escape from the reasonable control of their creditors by means of secret arrangements. The second is to remove from creditors the onus and the cost of conducting an investigation which in the plain interests of public morality and commercial policy should be dealt with by a public court. The third is that such a court should be established under the presidency of a judge distinguished as a mercantile lawyer and free to give his whole time and attention to his special duties. These recommendations, as emanating from a number of the most wealthy and honourable merchants and bankers in the City, should carry great weight. Whether the present Government, and especially Lord

Cairns, remembering past anxieties and failures connected with this burning question, will take it up on the lines indicated, is doubtful. Many persons would shrink from anything like a return to the old system, with its delay and costliness, even while they fully admit the evils and wrongs to which the present system has given rise. Perhaps a clue to the solution of the difficulty is to be found in a separation of what may be termed the administrative business of liquidation from an inquiry into the strictly legal questions which a bankruptcy may present. The existing scandals amount to a virtual denial of justice—for great numbers of creditors prefer to write off at once as bad many debts of insolvents, rather than incur the worry and further cost of proving their claims and seeking to rescue the little that trustees, liquidators, "friendly creditors," and the rest of the absorbing fraternity allow to escape their own clutches.

As was expected, North Norfolk gave a decisive vote last week in favour of the Government, and the Ministerial organs have hugely exulted over what they designate a great Conservative victory. Mr. Birkbeck was returned by a majority of 490 over Sir T. Fowell Buxton (2,742 votes to 2,252), who, however, polled sixty more votes than in 1876. As the result, the *Times*—oblivious of what has recently occurred at Bristol—ventures on the bold declaration that the Liberal leaders must now be satisfied that the Government policy "commands at least the acquiescence of a great nation." This is a very wide conclusion to draw when the real facts relative to the North Norfolk election are examined. A correspondent of the *Daily News* who knows the constituency tells a different tale. He states that the agricultural part of the division showed, and he believes polled, a good majority in favour of Sir T. F. Buxton. But the town of Yarmouth, disfranchised for its hopeless corruption some ten years ago, was thrown into the North Norfolk division, and with the 2,400 voters which that town and neighbouring fishing villages supply, was able to neutralise the agricultural verdict. In this locality it was not questions of foreign or domestic policy which turned the scale. That is determined by something more substantial—in other words, by beer or money, or the two combined. "The agricultural part of the constituency ask," says the *Daily News* correspondent, "why, if Yarmouth was proved to be unfit to return members for itself, it should now be allowed to swamp the division." It is probable, therefore, that the result of the North Norfolk election, which has been so rapturously hailed as a grand verdict in favour of the Government, was brought about by the supreme influence in Yarmouth and its neighbourhood of the great brewing interest. As the correspondent referred to remarks:—"The mere fact that about 400 more voters polled at Yarmouth and Ormesby in 1868 and 1879 than in 1866, speaks for itself."

The Government could hardly have made a better selection than by the choice of Canon Lightfoot as Dr. Baring's successor in the important see of Durham. The new bishop—for though the dean and chapter will have to go through the farce of an election they dare not, though invited, reject the nominee of the Crown—is not only an accomplished scholar of European reputation—his great learning and abilities having been consecrated to a defence of the Christian faith—but a clergyman of broad and liberal sympathies without any marked leanings, and a hard-working man of Liberal tendencies. Dr. Lightfoot, who years ago refused the Bishopric of Lichfield, will reluctantly exchange the lettered ease of a Cambridge professorship for the anxiety and turmoil incident to the Episcopal supervision of a large diocese. We trust he will find in his new and responsible sphere a fair field for his admirable qualities of heart and mind. In the thickly-populated diocese of Durham Dissent is strong, and it remains to be seen what relations the new bishop will observe towards that large mass of Nonconformists who are outside the

Established Church—probably the great majority of the population who attend public worship—and to the swarms of miners, who are described as "fearfully alienated from the Church."

We report elsewhere the preliminary proceedings before the Queen's Bench Division in a case which illustrates the uncertainties of the law, and involves a very important point as to Episcopal jurisdiction. The Court was moved to issue a writ of mandamus calling upon the Bishop of Oxford to show cause why he should not appoint a Commission to inquire into the Ritualistic practices at Clewer. The question at issue is whether a bishop's decision in the spirit of the Public Worship Act is final, or whether "an aggrieved parishioner" can oblige him to take action under the Church Discipline Act. The point is to be argued before a full bench, and their ruling will make it clear whether the Church laity have any power of redress in respect to obnoxious public services apart from the Episcopal fiat.

We would call attention to an important letter in another column in which the Hon. Lyulph Stanley briefly describes the main features of the new scheme drawn out for the disposal of the Dulwich College estate by the Charity Commissioners. This valuable unsectarian charity is to be to some extent wrested to the purposes of the Established Church—the cost of the erection of a new church and the partial support of several new church schools being provided for out of its resources. So barefaced a job will, we doubt not, meet with strenuous opposition.

The recent political crisis in France, which ended in a qualified vote of confidence in M. Dufaure's Cabinet, has had some tangible results which will give satisfaction to M. Gambetta and the Republican majority. The first actual victim has been M. Ferdinand Duval, the reactionary prefect of the Seine, who has been superseded. Others are to follow. General Bourbaki and five others, who hold high commands, are to be placed on the unattached list, and a number of procureurs-généraux and treasurers-general, who have been conspicuous for their anti-Republican leanings, are to be cashiered. The decrees for the removal of these functionaries are not, however, signed, owing to new and grave complications. Marshal MacMahon has threatened to retire. It is said that the President, who is greatly concerned at the insecure political position arising from the crisis of last week, is resolved to make a stand. He has explicitly announced that if the impeachment of the De Broglie Ministry, which M. Gambetta is said to favour, should be persisted in, he shall resign. Another report is that the Marshal hesitates to sign the changes in the great military commands on the plea that it might disorganise the army. There is, however, reason to hope that a compromise will to-day be effected. It is nevertheless clear that the position is a very delicate one; that the President is by no means reconciled to M. Gambetta; and that the downfall of M. Dufaure would be followed by the Marshal's retirement. Altogether, the political horizon of France is clouded, and at any time a storm may burst which might imperil the Republic.

The advocates of a Liberal commercial treaty in France find themselves unexpectedly assisted by the *Republique Française*, M. Gambetta's organ, which has expressed itself in clear and decisive tones in favour of commercial freedom and progress. The French Cabinet is plainly warned that M. Gambetta and his friends will not support any tariffs with foreign countries of a less liberal character than those now existing, but of which notice for termination has been given. This will greatly strengthen the position of such free-trade Ministers as M. Léon Say, and help to neutralise the narrow and bigoted opposition of M. Teisserenc de Bort, who seems disposed to persist in remaining in the Cabinet after he had intimated his intention of retiring upon the lucrative position of governor of the Bank of France. As the managing body of that great in-

stitution will not accept him under any circumstances, the Minister of Commerce declines to surrender his portfolio; but even if suffered to retain it, which is not probable, his power for mischief will be curtailed by the attitude now taken by M. Gambetta and his friends. All this inspires hope that the threatened reaction towards an old and rigid Protectionism will be checked. The Paris Chamber of Commerce has memorialised the Government in favour of the renewal of the commercial treaties, which is likely to be acceded to.

The outbreak of plague in Astrakhan is still causing much alarm, not only in Russia, but in Germany and Austria. It is now reported that some cases have appeared beyond the district around which a sanitary cordon was established in the first instance. Special precautions are being taken at St. Petersburg and Moscow, and the Government is fully alive to the urgent necessity of stamping out the epidemic. An International Commission is now sitting at Vienna for the purpose of concerting measures to stop the spread of this terrible scourge, and stringent rules are being suggested and discussed. The German delegate has declared that, should it make further advances towards Germany, they would establish a military cordon of 80,000 men, and that the order for this was ready for issue at any moment. It is also intended to subject all persons and goods arriving from Russia to a rigid quarantine and to disinfection.

Mr. R. F. HORTON, B.A.—We observe with much satisfaction the announcement that this gentleman, who is the son of the Rev. T. G. Horton, Congregationalist minister at Bradford, has been elected to a Winchester fellowship at New College, Oxford. Mr. Horton's career at that University has been a brilliant one. Introduced by means of a scholarship at Shrewsbury, he has carried off the highest honours, obtaining a first-class in "Mods." in 1875, and a first-class in "Greats" in 1878, and has now attained the distinction of a fellowship in competition with half-a-dozen equally able men. It is pretty well known that during his University career Mr. Horton has never concealed his advanced opinions, nor has he, we believe, found the conscientious adherence to his Nonconformist principles to be the slightest hindrance to his advancement. More than once the active share he has taken in the Oxford Union debates, of which society he is, we believe, the President—has been noticed in our columns. With eloquent voice and rare argumentative power, Mr. Horton has supported motions in that assembly in favour of disestablishment, throwing open the burial-grounds, and other unsettled questions of the day. We understand that quite recently he even succeeded in carrying a motion adverse to Government on the Afghan war in that Conservative stronghold, which so annoyed his opponents that they immediately brought forward and carried a resolution that the—in this case—ridiculous and cowardly system of proxies should be used in the voting, which will, of course, tend to stifle such honest expressions of opinion for the future. Amid his laborious student life, Mr. Horton has found time to take an active part in social and religious work, and in whatever might tend to elevate the moral and spiritual tone of Oxford life—thus setting a bright example to young Nonconformists who may follow him. And this must be our apology for adverting to incidents which under ordinary circumstances would hardly be matter of public comment.

Mr. Torrens, M.P., has in the press a life of Daniel O'Connell, the great Liberator.

In connection with Mr. Spurgeon's silver wedding with his church, a souvenir has been published in the shape of seven portraits of the distinguished preacher, the first taken in 1855, the last in 1878. They are accompanied by reminiscences of his life at Waterbeach and in London.

We (*Daily News*) are asked to state that the report of Mr. Tom Taylor's retirement from the editorship of *Punch* is wholly without foundation.

It is said that Mr. Longfellow is writing a poem on the death of the Princess Alice.

The Government contemplate the erection of a new Mint on the Embankment, the site to embrace three acres immediately south of Temple-street, east of the Temple, and west of the City Gasworks.

At the request of the American Tract Society, Dr. Joseph P. Thompson, of Berlin, has written a small work on Socialism, with special reference to the German aspects of that question.

A Yokohama contemporary states that the Japanese Government have authorised the issue, by a Japanese publisher, of an edition of the Book of Genesis in Chinese, prepared for the Japanese by the insertion of the *kun-ten*, the work of the American Bible Society. This is the first portion of the Scriptures the publication of which in Japan has been authorised by means of the Government stamp.

Dean Stanley is shortly to lecture on "Milton" in Westminster Chapel (Congregational).

Correspondence.

WAR AND THE CHURCH.

To the Editor of the Nonconformist.

SIR,—You were kind enough to insert in your last issue a letter of mine on the above subject. May I intrude once more? My last was, in the main, an appeal to the churches to endeavour to create a healthy public opinion on the war question generally. As there are, however, many who regard war as a useful precursor of mission effort, and therefore a kind of handmaid to religion, it cannot be expected that they will regard it as one of those enemies of progress which it is our duty to exterminate. I do not refer to those only who may be described as disciples of the Bishop of Gloucester. If my memory does not deceive me, it was this bishop who proposed ducking in a horsepond as a short and easy method of cooling down the aspirations of agricultural labourers. If so, we need not be surprised to find him voting "as a Christian minister" on the side of an aggressive war. His argument is—let our soldiers subdue the Afghans, and then our clergy will make Christians of them. In short, he wishes the army and the Church to co-operate on the principle of division of labour, the troops to kill the one half, and the missionaries to convert the other. I need not point out the absurdity of the plea which he advanced in defence of his vote. It is evident that with him the end justifies the means. "Shall we continue in sin, that grace may abound?" asks Paul. "Certainly," replies Dr. Ellicott, or at least he ought so to answer, if the vindication of his war vote be worth anything at all. If my neighbour be an infidel, training his children to hate Christianity, why may not I go into his house, and pitch him out of the window, and then place his children under Christian instruction? Will not this be a blessing to them, and probably to many others? This kind of reasoning would justify every crime that the hands of men have ever committed.

But, Sir, not to occupy space unnecessarily by illustrating the puerile absurdity of the bishop's plea, I will turn at once to a more treacherous because more plausible, aspect which aggressive warfare is made to assume. There are many who, while deprecating warfare of this kind, yet regard it as an agency employed by God for opening up the world to the preachers of the Gospel. Accordingly they speak of it as one of those dispensations which an Almighty and, at the same time, benevolent, God either sends or permits in order to make way for the cross, and while they would not vote for wars like this, they rejoice over the results. The eloquent appeal which the late Rev. John Angell James published under the title of "God's voice from China" is a specimen to the point. I speak from memory only, as I have no copy at hand. Now, I will not deny that the churches are bound to send the Gospel into every land, whether a pathway has been trodden out for the missionaries' feet by invading forces or not, but I cannot see my way to admit that war has ever favoured the spread of the Gospel. Old Testament history, so often misread, may seem to favour the opinion that the sword may be made to serve the interests of the true religion, but those who think so appear to me to forget that the Israelites were not sent to Canaan to preach, but to punish and expel sinful nations, and then settle down in the conquered territory. The idea of propagating their own doctrines among the heathen tribes was never entertained. Theirs was simply the "bag-and-baggage" policy. My own opinion is that war is one of the worst possible preliminaries to missionary effort. The early Church which spread so rapidly had no such help. There were wars in those days, but not any in which the invaders professed to be Christians. In fact, the moment the sword was drawn in behalf of Christianity, the Church suffered, truth was wounded in the fray, and bigotry, intolerance, and persecution extinguished liberty and light. If we take even our own Indian Empire as an illustration, I for one fail to see what the Gospel has gained by our military occupation of that extensive territory. In estimating the progress of Christian missions there, we have two elements to take into account—first, how much missionary enterprise might have accomplished single-handed; and secondly, how much missionary enterprise has actually been hindered by resident Englishmen for whom our invading armies paved the way. Are our soldiers a class of men likely to make Christianity appear to great advantage among heathen tribes? Is the fact that they have been sent by Christians to kill and destroy likely to commend Christianity? Is the conduct of the

majority of so-called Christian Englishmen such as to impress the natives with a sense of the remarkable beauty of a Christ-like life? All these points have to be considered in trying to form an estimate of the value of war as a handmaid of religion.

I will not presume to answer the questions myself, at least not at present, but I think that some of our experienced missionaries might render good service by placing before the public the result of their observations. I am strongly of opinion that a band of enthusiastic, enlightened missionaries going into the midst of cultivated or savage heathen tribes to preach and to live the Gospel, would effect infinitely more good than could possibly be realised by any number of missionaries whose way had been opened up by fire and sword. Men like John Williams, Robert Moffat, and other heroes of the Cross, have not had their noble enterprises inaugurated by the roar of cannon and the clash of arms; and I cannot help thinking that the comparatively slow and uncertain progress of foreign missions at this moment is due, not to any lack of zeal or competency in the men who occupy the field, but to the obviously distressing disadvantages to which our military enterprise, with its importation of questionable Christianity, has subjected them. Among heathen tribes it seems to be taken for granted that all Englishmen are Christians; and if this be so, can it for one moment be supposed that our soldiers are as a class likely to persuade the people among whom they are located, that the Englishman's God is truth, wisdom, purity, and love? To myself it is matter of surprise that the Gospel makes any progress at all in India and China.

While writing on this topic I cannot avoid a subject of considerable delicacy—I refer to the enforced celibacy of our soldiers. There are men who have voluntarily abstained from marriage, but everyone acquainted with history knows to what fearful vices men have been driven even when they have sworn to lead a life of celibacy for the Kingdom of Heaven's sake. Readers of ecclesiastical history—whether ancient or modern—will perfectly understand my allusion. Even where a religious motive has lain at the root of the vow of celibacy, corruption has forced an entrance, and made what might otherwise have been a pure current of domestic life become a loathsome swamp. In the case of soldiers there is no such motive, no solemn vow of abstinence or dedication, and no pretence of any. No one ever asks, or cares to ask, whether they are constitutionally fitted for a life of celibacy or not. It would be ridiculous to suppose that they are. Their Creator never meant them to be so; and we who keep up large armies of men, expecting them to lead a virtuous life on what I feel tempted to call impossible conditions, must be fools indeed. Our Christian Government knows well enough what large standing armies mean when viewed in this light, and it is not our Government alone that knows with what odious provision this unnatural arrangement has to be eked out. I do not suppose that even Dr. Ellicott, with all his esteem for the army as a Gospel agency, is ignorant of this blot upon our national character. The help which our missionary enterprise receives from the military occupation of a country may well be regarded as, to say the least, a doubtful quantity.

I have spoken of India, but why of India alone? Have the students of the Reformation period never reflected that the progress of Gospel truth and freedom was retarded rather than aided by the sword in those days? Did not these wars stir up passions and provoke bitter retaliations which the manly but bloodless preaching of the cross and the noble endurance of persecution for Christ's sake would never have provoked? Or if I glance for a moment at the history of my own country, Scotland, I remember that even when I was a child I could not help seeing that the Covenanters only covered themselves with disaster when they took to the field. I admire the prowess of the men who fought against such odds, but the victory of the Scotch Covenanters was obtained, not on blood-stained battlefields, but in the firm, obstinate perseverance of the people in cleaving to their own convictions and to their own forms of worship. And why is not Ireland a Protestant country? It has had its share of blood-letting, pillage, and destruction. If the sword can propagate any particular creed, or compel men to embrace Christianity in the form in which the English Government wishes it to be accepted, Ireland should be the most Protestant country in the world; but our educational and other controversies have proved that there is not in Europe a people more devoted to Rome than our Irish neighbours are. The swords

and guns of English Protestants have beaten Popery into the hearts of the Irish instead of beating it out of them. The shock of arms has welded the priests to the people, and our military occupation of their country, together with our compulsory ecclesiastical control, has made their hatred of England and the Protestant faith of England a sort of national virtue.

War may open up a country quickly. It can force its way and compel submission. But the bitter prejudices and antagonisms which it creates and fosters make it much more difficult for truth to fight its way. You cannot fire the Gospel from an Armstrong or a Krupp gun. The bayonet will not probe the conscience. Idols may be burned, but idolatry can survive the fire. I believe that impartial inquiry would assure everyone that war has not, in any instance, helped to propagate the Gospel, but that all the victories which the Cross of Christ has achieved in foreign lands would have been more rapid, more complete, and more substantial, not to say creditable to our own country, had the baptism of fire and blood not preceded it. Christian men who vote for war will naturally applaud the conduct of the apostle who drew the sword, and will run away without waiting to hear the Master's rebuke. From this point of view I can understand Bishop Eliott's remark that the Afghan war was "undertaken under motives of distinct ethical validity," a poor piece of Latinised English which contains much more sound than sense. Mahomet might have defended himself in the very same terms. On this very foundation rested the Spanish Inquisition. The bishop tells us that he believes war "to be an element in the Divine Government of this present world." The same may be said of offences. Christ says that "It must needs be that offences come," but significantly adds, "woe to that man by whom the offence cometh." There are arguments which are most accurately described as trash, and this about the Divine element in aggressive wars savours strongly of that class; but even if it were otherwise, I make bold to say that the man who believes that Lord Beaconsfield planned and carried out the murderous invasion of Afghanistan in order to propagate Christianity in India, or "under motives of distinct ethical validity," is also prepared to justify the murder of Abel, or to believe that Jonah swallowed the whale. Let experienced missionaries but speak out, and we shall soon know what the Kingdom of Christ owes to the invader's sword.

Yours respectfully,

F. SONLEY JOHNSTONE.

Merry Hill, near Wolverhampton.

To the Editor of the Nonconformist.

SIR,—We have to thank your correspondent Mr. Johnstone for his letter on "War and the Church." This, if not a Nonconformist question in one sense, is most certainly in another, as Christians are so earnestly exhorted not to be conformed to this world. From whence come wars? Not from Heaven, but from earth; not from the Spirit of Christ, but from the spirit of the world. There is, in truth, a profession of love of peace in our churches, from the law-established Church down to the simplest gathering in a cottage. I expect that in these small congregations there is sincere longings for "Peace on earth, goodwill to man." But taking society generally, so many are commercially interested in things concerned in the preparation for war, so many live by the manufacture of the implements to kill, that I doubt if there is much heart in the frequently-uttered prayer, "Give peace in our time, O Lord."

It is an anomaly that we have societies specially to promote that walk of Christian life which should be taught in, and ought to be evolved from, a Christian Church. Let ministers more frequently take a text from Romans xii. They may not please everyone, but they should remember to preach the whole counsel of God, they should teach the immediate acceptance of Gospel truths, and give no sanction to the doctrine, "This will never do till all the world are Christians," an answer to which I give in the words of the *Nonconformist* years ago, "The world will never be Christianised until Christians act as Christians."

This matter of peace or war rests much with the Nonconforming Churches. Dissenters are free to act—it is not much in their line to billet sons on the army, the navy, or the Church. May recent protests against a war policy not be founded on party principle. It will be a tremendous thing to break up the hungry Jingo class; but if firm, we can do it.

NONCON.

Bridgwater, Jan. 24, 1878.

CONGREGATIONAL CHURCH ARCHITECTURE.

To the Editor of the Nonconformist.

SIR,—By the publication of the "Congregational Year Book" from year to year we can trace the progress made in Free Church architecture. Sadly too often accustomed to see pretentious wretched designs by third-rate architects, it is a treat to see five such elevations in the new volume as are exhibited by a single architect.

He seems as if he could not send in an inferior design. Let anyone mark the care displayed in the details of doors and windows, and the variety of the treatment in each case, so that no church looks exactly alike, and they will come to the conclusion that such an architect deserves to be encouraged amongst us.

Compare the carpenters' gothic of the frontispiece, or the design at Stratford-upon-Avon by an architect who has built, for our reputation, sadly so many Free Church sanctuaries, and your readers may judge how wonderfully superior in every way is, as a single example, the Cowper Memorial Church at Olney.

I have never seen the architect in my life, nor have ever had any communication with him; but a professional man who can build such churches deserves high praise, and should be assisted by those who are deeply anxious that our church architecture should be greatly improved.

I am, Sir, yours truly,

A FREE CHURCHMAN.

Bradford, 26th Jan., 1879.

SUMMER CONFERENCE OF THE EVANGELICAL ALLIANCE.

To the Editor of the Nonconformist.

DEAR SIR,—Allow me to inform your readers that the date is now definitely fixed for the Seventh General Conference of Christians of All Nations to be held in the City of Basle. The meetings will commence on August 31 and continue till September 7.

The council of the Evangelical Alliance hope that by this early intimation of the date many British Christians will be enabled to arrange to visit Switzerland on the occasion. The programme and further particulars will be published in a few days.

I remain, dear Sir, yours faithfully,

A. J. ARNOLD,
Secretary.

Evangelical Alliance, 7, Adam-street, Strand,
London, W.C., January 25, 1879.

SHAKESPEARE AND SHELLEY.

To the Editor of the Nonconformist.

DEAR SIR,—The writer of the article on "Statistical Romancing," in the *Church Times*, whose "flights of fancy" you have so ably exposed in your last issue, seems to have been carried away by an equally transparent flight of fancy when he fathers upon Shakespeare what any schoolboy knows to be the offspring of Shelley. The confounding of Queen Mab with Shakespeare's Queen of the Fairies is a small matter. It suggests, however, that the writer's statistical details may be, and are, signalised by similar inaccuracies.

A CONSTANT READER.

GOSPEL TEMPERANCE.

To the Editor of the Nonconformist.

SIR,—Please allow me to state in your columns that the branch of the "Blue Ribbon Army Gospel Temperance Movement" which was commenced in October last in the Congregational chapel, Orange-street, Leicester-square, has continued its meetings every Monday, Wednesday, and Friday since. Nearly 300 people have signed the pledge at these meetings. The principal supporter is W. J. Palmer, Esq., of Reading, who has sent 30l. The funds are exhausted by payment of rent of the chapel, printing, &c. I shall be glad to receive any contributions to this interesting mission work.—I am, yours truly,

T. A. BURR,

Chairman of the Committee.

11, Queen's-square, W.C.
January 28, 1879.

The telephone and the phonograph are threatened with eclipse by a new apparatus, which, if report speaks truly, promises to be of considerable utility. It is called the telectroscope, and has been submitted by its inventor, M. Senlecq, to the Comte du Mornel and M. H. d'Arros, who are said to have reported favourably as to its merits. It is intended to produce telegraphically the pictures imprinted on the reflector of a distant camera obscura. The apparatus depends upon the sensitiveness of selenium to shades of light, and the effects of electric currents. Should M. Senlecq succeed in perfecting the invention, we shall have an instrument that will enable us to view distant scenes, just as the telephone enables us to hear sounds beyond the reach of our unassisted ears.—*Echo*.

Religious and Denominational News.

Mr. Spurgeon has arrived at Mentone, and his health is stated to have already considerably improved.

The Rev. D. Rhys Jenkins, after nearly six years' pastorate, has resigned the church at Great George-street, Salford.

The Rev. Isaac Hall, late Primitive Methodist minister at Nottingham, has accepted an invitation to the pastorate of Garden-street Congregational Church, in succession to the Rev. R. Stainton.

The Rev. R. W. McAll, who has already the charge of twenty-two evangelistic stations in Paris, is, we learn from *L'Eglise Libre*, about to open another in the Rue de Rennes.

The Rev. C. A. Davis has resigned the pastorate of the Baptist church, Grosvenor-street, Manchester, and accepted that of the church at Bradford, of which the Rev. J. P. Chown was formerly pastor.

Mr. John Stevens, of London, has accepted the cordial invitation of the church assembling at the Congregational Chapel, Great Totham, Essex, to become their pastor, and proposes to commence his ministry the first Sunday in February.

The income of the Bible Society, owing principally to new and extraordinary demands upon its resources, falls short of the expenditure by 15,000l., and it is, therefore, making a special appeal for assistance. The society has spent a good deal in distributing Bibles to the sick and wounded in the late war.

THE OPEN-AIR MISSION.—The annual prayer-meeting of the Open-air Mission was held on Friday evening, in the Conference Hall, Mildmay-park. About eighty of the preachers were in attendance. Capt. Moreton presided, and gave an address pointing out two conditional promises—the doing of the Lord's will being indispensable to "never falling." Brief addresses were also given by Mr. Kirkham, Mr. James Townley, the Rev. John Wilkinson, and others. Much earnest prayer was offered for a blessing on the operations of the mission during the year.

THE BAPTIST SOCIETIES.—The vacancy in the secretariat of the Baptist Missionary Society, caused by the recent death of the Rev. Clement Bailhache, has just been filled by the appointment of Mr. A. H. Baynes, who has hitherto been co-secretary with Mr. Bailhache, as sole secretary. One or two minor appointments have also been made. The Home Missionary Society has also determined to recommend the fusion of their and the Baptist Union secretariat with a view to a more central control of denominational organisations.

PARK-CRESCENT CHAPEL, CLAPHAM.—The annual meeting of this church was held on Tuesday last week when there was a large attendance. Mr. T. A. Kelly presided, supported by the Rev. Dr. Ray, pastor, Mr. Charles Spurgeon, the Rev. S. Eldridge, the Rev. Pierce Jones, the Rev. Dr. Davies, Mr. J. Kempster, Mr. Blanchett, &c. Thanks were expressed to the Evangelistic Association under the presidency of the Rev. C. H. Spurgeon, for the sympathy and help which had always been so readily shown, and to the evangelists themselves for the assistance which had contributed to make the past year one of great progress. Mr. Pierce Jones, in the course of his address, referred in cordial terms to the self-denying efforts of Dr. Ray, who had devoted the moneys received for the support of the ministry to putting the place of worship into good and substantial repair.

HULL.—The Rev. H. T. Robjohns, at the annual meeting of Fish-street Church, Hull, on the 13th inst., stated that since the foundation of the church, 2,031 had been admitted as members, 189 during the present ministry of four and a-half years. The Home and Tract Missions of the church pay 1,300 visits every Sunday afternoon, and give away 65,000 tracts a-year. The Sunday-school contains 404 scholars, of whom 160 are in senior classes. Two special classes, one for fisher lads, the other for keel lads, meet every night in the week as well as on Sunday. The church is mainly responsible for the Broadley-street mission, where there is a staff of twenty-four workers with a Bible-woman. Mr. W. A. Lambert then presented the annual financial statement. An effort had been made to clear during the year a long-standing debt of £2,000. This had all been done except £93, which was at once raised in the room. The assembly then sang the doxology. The Rev. A. Hannay, who had preached the anniversary sermons on the previous day, followed with a vigorous speech. Messrs. T. D. Ball, T. Stratten, C. Ireland, and W. Johnston also delivered addresses.

THE EAST-END JUVENILE MISSION.—The pleasant sight of 1,250 children dining was witnessed on Wednesday evening at the large hall of the great coffee-palace known as the Edinburgh Castle, in Rhodeswell-road, Burdett-road. The feast was called a "robin" dinner, an appellation probably much better understood by the children in the East-end than by any other class, excepting, indeed, those benevolent people by whom the dinner is furnished. The origin of the name, however, is easily traced. The editor of *Hand and Heart* (the Rev. C. Bullock) one day published a Christmas carol having for its lesson a supposed message from Robin Redbreast, "Deal your bread to the hungry." Christmas provision for human robins or poor children, in the shape of what were called robin dinners, has since become an institution, and this year Mr. Bullock has had 400l. sent to him by friends of the robins, numbering between

two and three thousand. This sum will enable him to provide a dinner to some ten thousand guests, of whom the number already named (1,250) were entertained on Wednesday night. These were children of the free day and Sunday-schools at Stepney and Limehouse in connection with the East-end Juvenile Mission, of which the Lord Chancellor is president and Dr. Barnardo the hon. director. The children were not of the destitute class, but their parents are for the most part suffering from the lack of employment due to the severity of the weather and the general depression of trade. A good meat dinner was therefore a treat to them, as their boisterous appreciation of it showed, and the time chosen for the juvenile banquet being the fashionable hour of half-past six, the meal was enjoyed not as a substitute for, but as a substantial supplement to, the home fare of the day. Many anxious children could not be accommodated at the tables, but about 250 were afterwards admitted to share in the merriment excited by a capital magic-lantern entertainment, provided by Mr. Soltan, of the Girls' Home at Ilford. The chair was taken by the Hon. A. F. Kinnaird, who, as well as Dr. Barnardo and the Rev. C. Bullock, briefly addressed the children. In consequence, however, of the high spirits of the children, and the difficulty of getting silence from upwards of a thousand happy "chatter-boxes," this was only accomplished after great efforts on Dr. Barnardo's part and the judicious employment of the charms of music, vocal and instrumental, the latter being supplied by the brass band from Dr. Barnardo's Boys' Home. The children gave ample proof of their enjoyment, and besides cheering Mr. Bullock vociferously, responded with vigour to a proposal that they should thank the unknown friends whose subscriptions had provided the feast.

NEW JEWIN WELSH CHAPEL.—A public meeting for Welsh young men and women was held on Thursday evening in the new Jewin Welsh Chapel, Bridgewater-gardens, Aldersgate-street. There was a large attendance. Mr. S. Morley, M.P., took the chair. The proceedings were opened with the singing of a hymn, after which the Rev. D. C. Davies, M.A., offered up an appropriate prayer. The chairman then addressed the meeting, congratulating them on the completion of the chapel, which would, he hoped, be a centre of beneficial influence in the future in this great City of London. He had been very much struck by a remark which he had heard made as to the number of Welsh young men and women who came up to London every year with a view, it was said, to learn how to make money. Well, he had a great idea that it was right for young people to have what he would describe as a healthy ambition. He would say to every young man and woman, "Aim to be something better and higher than you are at present." He was now speaking of their social condition in life. It might be God's will that they should remain always what they were at present—it might be an earnest working man engaged in daily toil, for his own support and that of his family; but they might depend upon it that if their aim was to fit themselves for a higher social position, benefit would accrue to them in every sense from the effort. They would avoid low pursuits, and would aim at mental culture, which would be a guarantee and security against their being dragged down into the debasing and ruinous habits which were the danger of the present day. To his mind there were few things which gave more cause for deep anxiety than the fact of young men coming up to London and finding themselves amidst its mighty population without a friend. Why, nothing but the grace of God and His abounding mercy saved young men under such circumstances. Therefore he held it to be a great thing to have an institution in London with the word "Christian" in the front of it—a Young Men's Christian Association. They would bear in mind that Christian did not mean any particular church or chapel. It seemed to him the height of folly for them to be contending for what he called the interests of their "isms," instead of standing up for the great simplicities of the Christian system. He would say to young men and women contemplating merely the business of life that there was no book that would help them to success more distinctly than would the Bible, if they followed out its Divine precepts and teaching. He had found in his own house of business that young men who were guided by religious principles were most efficient in the performance of their duties. Addresses were also delivered by the Rev. Owen Thomas, Mr. Shipton, Rev. R. Williams, Mr. G. Williams, and other gentlemen; and a hearty vote of thanks to the chairman brought to a close the proceedings.

LONDON BAPTIST ASSOCIATION.—The annual meetings were held at the Metropolitan Tabernacle of this association on Tuesday last week. At the morning meeting the Rev. Dr. Stanford delivered an address on the words "Lord, help us," after which the Rev. Dr. Jones, B.A., moved, and Dr. Landels seconded, a vote of thanks to Dr. Stanford for his original and eloquent address. After some discussion on the subject, dinner was served in the lecture hall. In the afternoon the Rev. J. Clifford, M.A., LL.B., the president for the year, delivered his inaugural address on "The work of Church leaders," in which he pointed out the objects at which they aimed, and the bonds of union between them. They were one in Christ, and for men. Other things united them—their traditions, associations, beliefs, activities—but this was the beating heart of their organic life. In the recently-issued biography of Dr. Wilson, of Bombay, it is recorded that Mr. F. W. Newman was, in his early

years, a missionary, and sought, with some real enthusiasm, "to win men to Christianity by such purely moral evidence of its superiority as the lives of really disinterested Englishmen might supply." He failed, and returned to England to write the "Phases of Faith." Where Newman failed, Dr. Wilson succeeded, "because he never ceased to show that a disinterested life and the Christian family spring directly from Christ Jesus"; he did not make the mistake of cutting the stream off below the fountain-head, and hence the permanent and developing fruitfulness of his work to all time, and among all classes and creeds. They were in danger of repeating Newman's mistake. There were strong and manifold temptations to forsake Christ, to blind them to the measureless possibilities of each separate soul, the stupendous value of each life and of all humanity. Society invited to quench their eagerness to save men; spend less on their Lord and more on their luxuries; to shirk the privilege of carrying denominational responsibilities and sharing denominational work; to think more about themselves than they ought to think, and less about their fellows, their need and their destiny. At the conclusion of the address, several churches and pastors were received into the association, and others nominated for membership. The Rev. W. P. Cope read the report, which alluded to the deaths of Mr. J. Sands, the Revs. J. A. Towell, C. Bailhache, and C. Woollacott, and remarked that death had left untouched the pastors of the churches during the past year. The present number of the churches was stated to be 148. During the year nine ministers had resigned their pastorates—a sign and symptom of weakness to the denomination—and eight churches had been supplied with pastors. No site for the 1879 chapel had yet been determined upon, though several have been offered. The collections were in excess of last year, although the average per church was not so great. The Pastors' Aid Fund had aided fifteen pastors. The total membership was 36,776 against 35,210 last year, an increase of 1,566 against 1,472 last year; additions by profession, 3,284 against 2,700 last year; death rate, 333 against 342; exclusions, 64; restorations, 10; Sunday-scholars, 40,000. The treasurer's statement (submitted by Mr. J. Harvey) stated the income at 1,171l. 15s. 8d.; expenditure, 303l. The report was adopted, the Rev. W. Brock was appointed vice-president for the year, and it was resolved that not less than 1,000l. be paid to the new chapel fund for the year; and after some other formal business, the adjournment for tea took place. The usual public gathering was held in the evening in the Metropolitan Tabernacle, there being a good attendance. The Rev. J. Clifford presided, and in his opening address reviewed the aims, teachings, and work of the society since its foundation. Their association or organisation was one of Christian churches of a certain type within the metropolitan area. Their churches numbered 148, with a membership of over 36,000. Each church, according to the number of its congregation, elected delegates, and they met four times a year with the pastors for the transaction of business. The special works of the association were—the building of chapels, the formation of churches, and the sustenance of the pastors. One proof of their success lay in the fact that, beginning with sixty-four churches and 15,496 members, they had now 148 churches, with a membership of nearly 37,000. Besides this work the association had done much towards securing unity amongst the various churches. He alluded to the remarkable growth and power of the Tabernacle, pastor, and church, and the work of the association as combating the statement of the *Quarterly Review*—that aggressive Nonconformity was played out, and went on to express his belief that the best and largest part of their work was yet to come. God was with them. His message and love was their message; His Spirit sustained and inspired them; and when they had a fair field, and no need to waste their strength in resisting the attacks of State-made and State-supported, *Quarterly Review* churches, they would be able to work with more energy and success on behalf of God and man. The Rev. J. P. Chown read a letter from Mr. Spurgeon, addressed to the Association President, in reply to their assurance of sympathy, fraternal regard, and earnest prayer under his affliction. He then proceeded to deliver a brief address upon Christian fellowship, urging the importance, by unity and prayer, of increased consecration. The Rev. J. A. Spurgeon followed with an impressive address upon discipleship and communion with Christ, taking the dying thief as the basis of his remarks. They did not want a second conversion, but an intensifying of the first. A communion service was then held.

A NATURAL DEDUCTION.—A lady of fashion with a pug dog and a husband entered the train at Paddington the other day. There were in the carriage but two persons, a well-known professor and his wife, yet the lady of fashion coveted, not indeed his chair, but his seat. "I wish to sit by the window, sir," she said imperiously, and he had to move accordingly. "No, sir, that won't do," she said, as he meekly took the next place; "I can't have a stranger sitting close to me. My husband must sit where you are." Again the professor moved, but his wife fired up and protested. "That lady is too exacting," she said aloud; "you should not have humoured her." "What does it matter, my dear," he replied, "for such a very little way! She must be getting out at the next station." Now the next station was Hanwell.

AMERICAN JOTTINGS.

Congregationalists in the United States, and especially in the New England States, are being greatly exercised in mind over an attempt to establish what is called an "historic belief." The *Boston Congregationalist* and the *New York Independent* take opposite sides in this matter. The view taken by the former journal of the effort to draw closer the lines of theological belief is thus expressed in a recent issue:—

We desire to be specially plain-spoken just here. We are not able to think that Jesus Christ believed or taught the annihilation of the sinner who dies impenitent, or the temporary character of the doom of the lost; and we cannot go further in these subjects than He went. We see no way in which to justify His honesty as a man—to say nothing of His perfectness as God—unless we interpret Him in all this as, for substance, holding and teaching that which is the old-fashioned doctrine of the orthodox Churches. And, since it is easier for us to accept Him as our Divine teacher, with all that juts beyond the narrow horizon of our comprehension in these respects, than it would be to displace Him and try to get along on some lower level of faith, we hold and teach in these points in the main as our fathers did. And more than this, as we find it impossible to conceive how one can fairly and honourably, not to say honestly, be a Congregationalist who does not in these points hold and teach substantially that historic faith which has done so much to make Congregationalism what it has been and is, we shall do our best, with malice toward none, with charity toward all, to make others share our convictions and such action as those convictions now enforce.

This is only one of several deliverances on the subject, and it calls forth from the *New York Independent* a concurrent testimony on the question of future punishment, which is declared to be the general belief of American Evangelical Churches. But here the two organs of the body diverge; for the *Independent* holds "that this belief, in precisely this form, is not essential to an Evangelical system of faith." It reminds the Boston journal that when the short creed of the Evangelical Alliance was formulated, the German and some English representatives vigorously opposed the incorporation into it of this very doctrine; and further, that "so divergent is the belief of English Congregationalists on this point, that when their Union last May drew up a declaration of faith which should condemn the speakers at the Leicester Conference, they could not put this doctrine into their formula." The *Independent* proceeds to argue that opinions on the future punishment question, although adverse to its own view and to that generally entertained, do not in the least affect the case where there is also a thorough belief in the Gospel; where "the core of Evangelical faith is retained, mixed with error, we believe, but retained; and to expel those that retain it from the Church is, we hold, schism and heresy." Strong objection is therefore taken to what appears to be "a concerted movement to drive out of the denomination those who believe that God's goodness will allow Him to do better by the ignorant or the rebellious than His Word appears to us to teach." All this is only the beginning of what threatens to be a prolonged and intense dispute among American Congregationalists.

The Rev. Arthur Mursell's lecturing tour in America does not seem to be a path of roses. His outspokenness on some of the social "institutions," and especially his letters to an English contemporary, which have been reproduced in the States, have aroused against him considerable resentment. Certainly he has expressed himself in strong and even exaggerated language about some things which ordinary English travellers would pass without remark, however much they might be offended and nauseated. Even the good and genial Dr. H. M. Dexter, of the *Boston Congregationalist*, finds himself moved to write thus:—

It begins to be a question whence Englishmen get their ideas of American culture. Dean Stanley seems to have gone home delighted, but Arthur Mursell, the Birmingham preacher and lecturer, is reported to have said, through the English press, that if anyone in a Boston audience had cried out—instead of applause, which he was told not to expect—"Bully for you, old boss!" he should have considered that he had made a most favourable impression. One can hardly think him serious in this; but if he were, one wonders with what class of Boston residents his intimacy chiefly lay; and fancies that after a time we shall be able to judge into what class of society foreigners are received, by the reports they make of us at home.

Descriptions of and comments upon the letting by auction of the pews in Henry Ward Beecher's church at Brooklyn have frequently appeared. The practice is vindicated by the Plymouth Church authorities on the ground that the applicants for sittings are far more than can be accommodated, and therefore the right of choice is sold to the highest bidders, who have to pay a premium upon the rentals as fixed by the trustees. The usual auction took place on the last day of the year, and the total amount realised was 40,721dols., including the assessed rental of the pews, which amounted to 12,743dols. The premiums formed an aggregate of 27,978dols., an increase over the premiums obtained last year of nearly 4,000dols., and about 5,000dols.

less than in 1877. In 1876 the rents and premiums amounted to 63,680dols.; in 1875 to 71,165dols.; in 1874, 59,430dols. The highest premium paid last year was by H. W. Sage, who then gave a premium of 505dols. for the same pew he now has for 500dols. premium. At the closing prayer-meeting of the year at Plymouth Church Mr. Beecher stated that he had travelled during the last year between 20,000 and 30,000 miles, and had not seen an accident by which man or woman was hurt. "Occasionally," he said, "an engine has broken down; but I have never had to witness a catastrophe such as has frequently been recorded. Indeed, I may say that during my whole life—and I have travelled, I suppose, from 200,000 to 300,000 miles by rail, steamboat, stage, and other conveyance in Europe and America, in city and town—I have never seen an accident that threatened human life. God has been very merciful to me."

Among the other personal items in our American exchanges are the following:—Mr. Moody is "resting" for the winter in Baltimore in the following fashion:—At four p.m. each day he holds a Bible-reading service in the Eutaw-place Baptist Church; at eight p.m. daily a meeting in the Grace Methodist Episcopal Church. Crowds attend both. He has asked for a "Tabernacle" to seat from 5,000 to 10,000 persons, but as the churches are fully occupied, their compliance with Mr. Moody's wishes is considered doubtful. Mr. Charles E. Stowe, a son of Professor C. S. and Mrs. H. B. Stowe, was ordained an evangelist by a council of Congregational churches at Hartford, Conn., on the 30th ult. Mr. Stowe is a graduate of Harvard College, and has studied his theology in Germany, mostly at Bonn. He began his preparations for the ministry in connection with the Episcopal Church, but withdrew from it some time since. It is understood that he has offered himself for home missionary service in a remote settlement of Northern Maine. Although President Thomas Jefferson died so recently as July 4, 1826, yet the veneration of his countrymen, for his memory has been so great that three successive head-stones over his grave have been quietly chipped away, and ornament many a mantelpiece throughout the country he loved so well. A fourth stone will soon be required.

The *Woman's Church* is the latest ecclesiastical feature in the City of New York. It is an offshoot of the Psychometric Society, also a female organization, and based on the assumed theory that women are peculiarly qualified to lead in philanthropic and religious movement. The object of the Woman's Church, as set forth in its prospectus, is to embody religion instead of theology, to "put an end to discord and war, and unite all under the divine banner of love." It has no creed, but professes, as its law of life, "Thou shalt love thy neighbour as thyself."

Epitome of News.

The Queen, Princess Beatrice, and Prince Leopold, with the Grand Duke of Hesse and his children, attended Divine service at Osborne on Sunday. The Rev. Teignmouth Shore, M.A., preached.

According to a telegram from Darmstadt, there is no truth in the statement published in several German newspapers that Her Majesty proposes to visit Hesse-Darmstadt and Coburg in the spring.

The *London Gazette* publishes a list of about 250 public bodies from which addresses of condolence with Her Majesty on the death of the Princess Alice have been sent, and states that Her Majesty was pleased to receive the same very graciously.

It is said that the Queen will probably take the permanent charge of the education of the children of the late Princess Alice. Four out of the five surviving children are girls.

In order to be present at the marriage of the Duke of Connaught, the Crown Princess of Germany will, it is stated, proceed to England at the end of February, the Crown Prince following at the beginning of March.

Another Cabinet Council, the fifth during the past week, was held at Downing-street on Saturday. All the Ministers were present.

Lord Granville and the Marquis of Hartington, as Leaders of the Opposition, have each issued invitations for a Parliamentary dinner on Feb. 12—the night before the meeting of Parliament. Mr. Gladstone is amongst the guests invited by Lord Hartington.

The Marquis of Lansdowne has been entertaining Earl Granville, Lord Edgumbe, and other distinguished visitors, at Bowood, Wilts.

Earl and Countess Granville returned to Carlton House Terrace on Monday, from spending the week at Bowood.

It is stated that the Right Hon. Robert Lowe, M.P., has accepted the chairmanship of the Egyptian National Bank.

Mr. Bright is about to pay a visit to Mr. Gladstone at Hawarden Castle.

We (*Pall Mall Gazette*) are officially informed that a rumour which, it seems, has been current that Major Graham is about to resign his appointment of Registrar-General is without foundation. We are glad to hear it. According to report, an incompetent relative of a Cabinet Minister was designated for this responsible position.

At a political banquet at Devonport on Friday a letter was read from Sir Stafford Northcote, in which he said:—"I regret very much that it will not be in my power to attend the dinner at Devonport. I trust you may have a successful meeting.

Amid all the anxieties of the times I think there is more cause for hope than for despondency, and I look forward cheerfully to the course of the present year."

At a meeting of the Bradford Liberal Three Hundred on Monday night six gentlemen were appointed a deputation to meet a number of Mr. Forster's supporters, to confer as to the position of the Liberal party in the borough and to report to a future meeting of the association.

The Queen has been pleased to appoint Mr. Henry Longley to be Her Majesty's Second Charity Commissioner.

At an influential meeting of Lancashire manufacturers, merchants, and members of Parliament, held at Manchester on Friday, a resolution was unanimously passed stating that, though the Indian import duties on cotton goods and grain have been condemned by the House of Commons and their removal promised by the Secretary of State for India, there was still no indication of their repeal in any assignable period. The meeting therefore resolved to use every lawful means to induce the Government and Parliament to abolish them.

Alderman Norrington, who was attacked by paralysis whilst addressing the Exeter Town Council meeting on Thursday, died the same night.

George Samuel Measom, Esq., so well known in connection with the Alexandra Orphanage and other kindred institutions, has been appointed by the Lord Lieutenant of Kent a Justice of the Peace for that county.

The list of donations in aid of the Birmingham Free Library Fund amounts to upwards of 10,000l., the amount which was decided to be raised. There is every prospect of the fund reaching 15,000l.

A special meeting of the council of the South Yorkshire Miners' Association was held at Barnsley on Monday, to decide whether arbitration should be accepted in the present dispute. It was reported that many lodges were now more favourable to arbitration than at the time of the last meeting.

Mr. Mundella, M.P., speaking at the annual meeting of the Sheffield Chamber of Commerce on Monday, said he believed that we had not permanently lost any portion of our national industries. He was convinced that trade would yet revive and become as good as ever. The reciprocity which was most required was reciprocity between capital and labour.

The inquest on the 268 unfortunate miners who lost their lives by the recent explosion in the Abercane Colliery was brought to a close on Friday, the twenty-fourth day of the inquiry. The coroner having summed up, the jury returned a verdict "that the loss of life was caused by an explosion of gas, but how that occurred there was no evidence to show." The coroner expressed his approval of the verdict.

In addressing the grand jury at the Stafford Assizes on Thursday, Mr. Justice Fry remarked upon the large number of cases in the calendar resulting from drunkenness, and said the calendar was one which must make every sensible man ask whether they were exerting their power and influence to the uttermost to put an end to that fertile source of crime, evil, and misery—drink. It was indeed difficult to say how much happier England would be if there were more sobriety and prudence on the part of the poorer classes.

A meeting of Indian gentlemen resident in England was held on Saturday evening at the Charing Cross Hotel, at which resolutions were passed, declaring that India ought not to be burdened with the expenses of the Afghan war, and adopting a petition to the House of Commons embodying this view.

Mr. John B. Gough, the American temperance orator, has entered into an engagement with the National Temperance League for the delivery of fifty lectures during the coming season. Most of these will be given in the larger provincial towns, and a few in London, the first being at Exeter Hall last evening.

The supply of fresh meat landed at Liverpool last week from the United States and Canada was again large, while the number of live stock was even smaller than the previous week. Five steamers arrived with fresh meat, having on board collectively 5,688 quarters of beef, 1,510 carcasses of mutton, and 281 pigs.

More animation is reported in the Bradford wool trade. In spite of hostile tariffs, it is stated that new markets are being found upon the Continent for certain classes of goods; and in the home trade also business is somewhat better. Elsewhere, however, complaints are general respecting the dulness of the home trade.

In Bristol, on Friday, a conference of friends and supporters of the Women's Suffrage movement was held. Papers were read by Mrs. Sheldon Amos, Miss Becker, and other ladies; and a resolution was unanimously carried approving of the resolution to be moved in Parliament by Mr. Courtney, and thanking him for his past services.

A large salt mine at Marston, in Cheshire, has been successfully illuminated by the electric light. Hitherto only candle light has been used in these mines, and the contrast with the brilliant electric light was of course very striking.

On Saturday evening the first public meeting of the London Home Rule Club was held at the City Terminus Hotel, Cannon-street. Mr. Justin McCarthy presided, and Mr. A. M. Sullivan, M.P., delivered an address, the subject of which was "Irishmen in Great Britain: What they may do for Ireland and for England." He pointed to the considerable number of Irishmen now in England,

and held that they ought to use all their influence in settling the "international question" between the two countries—that is, devote their whole energies towards securing Home Rule for Ireland. Mr. O'Connor Power and Mr. Redmond were also amongst the speakers. The Bradford Home Rule Association have passed a resolution in support of the "energetic" party, and have placed the Irish vote in Bradford entirely at the disposal of Mr. Parnell.

Gleanings.

The woman who maketh a good pudding in silence is better than she who maketh a tart reply. In consequence of the idiotic state of the public mind, you are requested not to cough or sneeze when passing a bank. It might cause a panic.—*Referee*.

One San Francisco paper in the morning reported the accidental death of a deaf and dumb girl. Its evening rival, not to be outdone, gave her last words.

The *World* has the following pointed epigram on the Premier and the Lord Chancellor:—

In Spain, they pile a heap of stones;
Where lie a murdered victim's bones;
And that is why our Spanish Jew
Sets Cairns before the law he slew.

On Wednesday, being the fête of Saint Agnes, the Pope received, according to the immemorial custom, the two white lambs which are due from the Basilica of Saint Agnes to the Lateran Chapter. These lambs furnish the wool from which the sacred "pallii" of the Pontiff, Patriarchs, and Primate are made.

A patriarch of the forest has been lately felled in California, and the greater portion of the wood taken to San Francisco. It was known by the epithet of "Old Moses." If one might infer with accuracy its age from the number of its rings, it must have been 4,840 years old. Its capacity is said to have been so great that 300 persons could find room within its trunk.

A TIGHT SPOT.—It was proposed to erect a monument in the village square to the Father of his Country, and old Squire Higgings was called upon for a liberal donation. "I can't give anything this time," he said; "but you may know that I always carry Washington in my heart." "Well," answered the man with the subscription-paper, "all I can say is that you've got the Father of his Country in a very tight spot."—*American Paper*.

A SMART CUSTOMER.—"You have some fine turkeys this morning, poulterer." "Yes, sir; all fresh from Norfolk to-day." "What is the price?" "You can take your choice, sir. I have them at all prices." "Well, I want to give my boys a treat; but I do not want them to be too tender. There are a dozen here—pick out four of the toughest." The poulterer obeyed. "Here, sir, you have four of the toughest birds in my shop." "Thank you," said the schoolmaster; "I'll take the other eight."

A USEFUL TIMEKEEPER.—Old Mills, the optician at Milwaukie, sold a sun-dial to one Pitman a short time ago, with the assurance that it was a first-rate timekeeper. About a fortnight afterwards Pitman called at the shop and said "Mills, that sun-dial ain't worth a cent; it's no good as a timepiece anyway." "Did you ever time it by your watch?" "Certainly I did. I've stood close to it often, exactly at the even hour, and the blessed thing has never struck the time once." "Impossible! Why, you did not expect it to strike the hour, did you? It don't strike, of course; it has no works inside." "That's what puzzles me," said Pitman. "If it ain't got no inside, how's it going to go?" "Mr. Pitman, where have you placed that sun-dial—in the garden?" Garden! My gracious, no! What do I want with a timepiece in the garden? It's hung in the settin'-room agin the wall."

THE BITER BIT.—A poor man who had long been out of work was fortunate enough to secure a situation at 14s. a week. Overjoyed, he was returning home, when he was waylaid by two men who cruelly robbed him of his wages. He piteously entreated them to return the money as he had "not a bite in the house." They had previously maltreated him severely, but returned him on his entreaty 2s. They had not parted company long, however, before he heard his assailants returning, and having a vivid recollection of previous ill-treatment, he cowered in the hedge till they had passed. The sound of footsteps dying away, he ventured out of his retreat and wended his way homewards. Arriving there, he was about to hand over the returned money to his wife, but instead of 2s., he was amazed to find in his pocket two sovereigns instead. The thieves had robbed him of 14s., and inadvertently returned him two sovereigns—not a bad exchange. The scene of the occurrence was a district some ten miles from Leeds.—*Leeds Mercury*.

INTERESTING MUSICAL DISCOVERY.—German papers announce a discovery of much interest to the musical world. The treasure-trove consists of a large portion of the missing works of Johann Sebastian Bach. The discovery was made by Herr Robert Franz. Convinced that the long-lost Passion music and Christmas oratorios might yet be brought to light, Herr Franz commenced a systematic research in every place where the great master had been known to reside. After much fruitless labour he arrived at the seat of the Witzthun family, and passing one day down an alley in the garden,

noticed that the young trees where they were tied to their supports were bound round with strips of paper to prevent the bark from being scored. A closer inspection showed that the paper bore the beautiful handwriting of Bach, and, turning to the gardener, Herr Franz besought him to say whence the precious MS. had come. The reply was to the effect that in the loft there had been several chests full of the paper, covered with old notes, and as it was of no use to any one he had made it serve instead of leather for binding up the saplings, adding that he had done so for some time and found the result highly satisfactory. Herr Franz hastened to the loft, when he was rewarded by finding a chest yet untouched, and filled to the brim with MSS., which on inspection proved to contain no fewer than 120 violin sonatas. His joy was dashed, however, by the certainty that the precious Passion music had long ago gone to bind up the trees, and had irrecoverably perished through exposure to the weather.

NEW CURE FOR INTemperance.—The physicians and temperance men of Chicago (says the *Weekly Review*) are very much excited over a new remedy discovered by a Dr. D'Unger, which, it is asserted, not only cures intemperance, but leaves the drunkard with an unconquerable aversion to spirituous liquors. The medicine is red Peruvian bark (*cinchona rubra*), called by druggists "quill bark," because it comes from twigs about the size of a quill. A pound of this bark is reduced to powder and soaked in a pint of diluted alcohol. It is then strained and evaporated down to half a pint, so that it is, in fact, a pound to half a pint. The drunken man is given a teaspoonful of the medicine every three hours, and his tongue is occasionally moistened between the doses during the first and second days. The third day the dose is generally reduced to a half-spoonful, then to a quarter-spoonful, and gradually down to fifteen, ten, and five drops. The medicine is continued for a period of from five to fifteen days, and in extreme cases to thirty days; seven days is about the average. Dr. D'Unger has cured 2,800 cases of the worst forms of intemperance by this treatment. He takes men "debauched by liquor for years—used up, demented, loathsome, and in ten days, as a rule, makes sober, respectable men of them, with a positive aversion to liquor in any form. The editor of the *Chicago Tribune*, who takes a deep interest in the new remedy, gives the following account of one of the cases in which a perfect cure was recently effected:—"One of the first citizens of Chicago a few years ago became a common drunkard. He fell into the lowest depths. His wife got a divorce from him. At the last moment, when ready to die, the unhappy man's friends tried this wonderful remedy for four days; his appetite came back, and in a week he gained the use of his tongue, hands, and brain. The colour came to his cheeks, and in a fortnight he was a cured man. He has no longing for liquor. He hates the sight of it. This reformed and cured drunkard is now going to be married again to the loving wife who had to leave him a year ago, and who, with his children, is delighted at the blessed change in his condition."

Epps's Cocoa.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette*. Sold only in packets labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London."

"HAMILTON TERRACE, MILFORD HAVEN. Nov. 1878.—Dear Sir,—Being troubled with a severe cough during a recent visit to London, I purchased a bottle of your "Balm of Aniseed," and was thankful to find immediate and permanent relief.—I am, very faithfully yours, GEORGE THOMAS HORN, M.A., Oxford, Clerk in Holy Orders." **POWELL'S BALM OF ANISEED**, for coughs, bronchitis, influenza, colds, &c. The effect of one teaspoonful taken in a little water on going to bed is extraordinary. No family should be without it in the winter. Sold by chemists and medicine vendors throughout the world, at 1s. 1d. and 2s. 3d. per bottle; a great saving in taking family bottles, 11s. each. Established over fifty years. Prepared only by Thos. Powell, Blackfriars-road, London.

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Births, Marriages, and Deaths.

BIRTH.

SPENCE.—Jan. 23, at Oakfield-road, Clapton, E., the wife of James U. Spence, of a son.

MARRIAGES.

RICE—CUMINE.—Jan. 17, at Upper Portland-street Congregational Church, Southport, by the Rev. C. A. Berry, assisted by the Rev. W. H. Dyson, the Rev. Henry Rice, London Missionary Society, to Louie Cumine, of Southport.

REES—STACE.—Jan. 21, at St. Andrew's Presbyterian Church, Southampton, by the Rev. Dr. Wright, Rowland Rees, of Dover, to Teresa Miriam, daughter of the late Joseph Stace, Southampton.

YOUNG—BROOKHOUSE.—Jan. 25, at the Wesleyan Church, Braintree, by the Rev. Wintley Crouch, Thos. Walker Young, to Mary Anne, daughter of John Brookhouse, Esq., of Deptford.

DEATHS.

DINWIDDIE.—Jan. 25, at 31, St. Bartholomew-road, Tufnell Park, N., Muriel Annie, youngest child of the Rev. William Dinwiddie, LL.B., aged one year and nine months.

WOOD.—Jan. 21, at Forest Gate, Mrs. Ann Wood, late of Holloway, and Friends' Institute, Bishopsgate-street, in her 79th year.

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